PANCHADASI

OF

VIDYARANYA

With English Translation, Explanatory Notes and Summary of each Chapter

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DEDICATED

TO

ALL LOVERS OF TRUTH

PREFACE

IN the earliest philosophical works of the Hindus, namely the Upanishads, we meet with two schools of thought, the one taking its stand on Reason and universal Experience, the other laying stress on certain practices that enable the seeker after Brahman to have an immediate foretaste of the bliss of Self Both believe in the oneness of existence, but the followers of the latter avoiding the labour of reasoning, aim at controlling the activities of the mind, which after a long and steady course of practice, they expect to lead to a direct realisation of Brahman Pure reasoning, these hold, leads to nothing tangible, while meditation of the Adhyatmic kind opens the Path to Brahmic Bliss Thus while the rational school acknowledges the absolute sovereignty of reason, the other unfurls the standard of Imagination

In course of time these two elements noticed above have become hopelessly mixed up and most Vedantic works contain a tincture of

mysticism, side by side with abstruse reasoning Doctrines of the most extravagant kind are authoritatively laid down and as unhesitatingly accepted Untenable dogmas are invested with a peculiar sanctity by unquestioned tradition and an atmosphere of mysticism is thereby created

The fair name of Vedanta as a *Science* has consequently suffered and it is the duty, we conceive, of those who would stand up for its reputation to distinguish the rational from the so called practical side and point out the bed-rock of reason upon which the world renowned system is built

The object we have had in view in bringing forward this translation is two fold First, to present the naturally unattractive subject of Vedantic philosophy in clearer and simpler language than is to be found in the translations already extant , and secondly, wherever statements are made in the text in a crude, dogmatic or unconvincing form, to endeavour to provide explanatory notes appealing to minds trained in the modern methods of scientific reasoning and

comparative criticism The justification of such a procedure is left to the judgment of the thoughtful

Some scholars imagine that trusting to reason alone will lead but to dry abstract conceptions, while the occult practices will enable the devotee to '*Vision*' the '*Substance*' This is to condemn reason without fair trial Vedanta is no speculation It is the Science of the Self which is no mere abstract idea or figment of fancy, and reason fulfils her function, only when she has landed the enquirer on the shores of Truth, the realisation of the one only existence

Sri Vidyaranya the greatest modern exponent of Vedanta since Sri Sankara, is an undisputed authority accepted by all Indians His Panchadasi is an invaluable epitome of Vedanta, written in an easy intelligible style and calculated to appeal to readers desiring to study the subject on the intellectual side If this translation should help in any way to satisfy the cravings of the anxious enquirer, our dearest wish will have been fulfilled and labours rewarded

It is our pleasant duty to offer our grateful

thanks to Mr B Somanathiah for having placed at our disposal all the documents he had collected with infinite patience and true historic insight, bearing on the life of Sri Vidyaranya

Any errors of thought or of representation, will, when brought to our notice by kind critics, be thankfully acknowledged

BANGALORE, September 1912 — M S R, K A K

INTRODUCTION

THE gist of the Vedanta is given in the oft quoted half of the verse which says "Brahman alone is real the world unreal and Jiva is identical with Brahman and no other" The innumerable sāstras (scriptures) that have been written on Vedanta are intended to expound the nature of Brahman, of the world, of the Jiva, to show the unreality of the world and to lead one to a conviction of the oneness of Jiva with Brahman The Vedas, especially the Upanishadic portions and the Brahma Sutras with Sri Sankara's commentaries are the fountain-heads of our knowledge on this subject of perennial interest to the human race Any one wishing to obtain a perfect realisation of Vedantic truths must dive deep into the expositions of the Upanishads and Sutras Others who have neither the time nor the opportunity to do so may get glimpses of the lofty ideals of Advaitic thought from such works as Panchadasi which gives a

connected and reasoned account of the Vedanta, creating in the minds of the readers a desire to resort to the more authoritative and exhaustive scriptures

In handling any metaphysical question, the point in dispute ought first to be established by reference solely to human reason and experience Quotations of authorities either personal or scriptural however great or respectable would be appropriate then and not before A neglect of this elementary principle of procedure especially in religious or metaphysical controversies leads to endless confusion and fanaticism According to the rule laid down here whichever of the two disputants, first invokes the aid of God, Vedas, inscrutable mysteries of Providence, the written dicta of ancient preceptors or of their modern Avatars will have to confess himself discomfited An appeal to miracles is particularly out of place, for it is not the mention of names however formidable or of incidents however extraordinary, that can serve to decide a point but only an immediate appeal to reason and experience Nevertheless after a point has been satisfactorily established, quotations of authorities though

adding nothing to the weight of the argument will be serviceable by way of removing the sting of personal discomfiture, on the part of the vanquished, the victor appearing only to participate in the views of other great thinkers

We should not have taken any pains at all to translate a Vedantic work like Panchadasi if Vedanta could not have been established on the basis of pure reasoning from experience In fact, the one excellent feature of Panchadasi is, that Vidyaranya, himself conscious of the proper canon of discussion has begun his treatise with no dogmatic assertion or assumption, neither with a cool quotation from scriptures We only wish that other writers on Vedanta had followed the same strictly rationalistic method of Vidyaranya Hence the claim of Vedanta to the unquestioned rank of a science

Vidyaranya, the learned author of Panchadasi divides his work into three sections, each section containing five chapters The first section deals with the investigation into the nature of Brahman, of Jiva, and of the world,

the unreality of the world and the oneness of Jiva with Brahman The second section treats of the enlightenment derived from a course of enquiry and the third of the bliss obtained from enlightenment

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Some Account of the Life of Vidyaranya.

VIDYARANYA is the reputed author of 'Panchadasi.' The word "reputed" is used advisedly, for there are some who believe that Vidyaranya could not have written a work of this kind. Others however, while accepting the first five chapters as having been written by him profess to think that some pandits of the court of Vizianagar completed the work and gave the credit of it to Vidyaranya. It is no part of our business to engage in a controversy of this character, for we think that the work is more important than the author and are content to let things stand as they are. The works attributed to Shakespeare lose none of their worth, even though some are anxious to make out Bacon to be the real author. Such controversial points have a peculiar charm of their own, but our appreciation of Hamlet, Lear, and Othello is none the less, for want of a final pronouncement on

the subject of the authorship Vidyaranya's reputation as a great man, scholar and statesman rests on too solid a foundation to be affected by any doubts cast on his authorship of 'Panchadasi'

The following account of the life of Vidyaranya does not pretend to be a complete or even a critical one The reader is at perfect liberty to reject or accept as much as he chooses of this short biographical sketch Any faults of commission or omission will in no way affect the truth of the teachings of Panchadasi

Vidyaranya is but a title, his real name being Madhava All accounts that we have of him are tinged with mythology, so much so, that it is a difficult matter to distinguish it from history Current traditions are utterly unreliable and we have eschewed them altogether, leaving the curious-minded amongst our readers to refer to such works as "Manimanjari Bhedini", Mr G Sriramamurti's "Life of Vidyaranya" and Mr Subba Row's article on Vidyaranya in "The Theosophist"

In a verse given at the end of "Vedabhashya"

his parents' names are given as Mayanna and Srimati respectively But this is open to doubt, as this verse appears to us to be a subsequent interpolation The Shikarpur Taluk inscription No 281 of 1368 A C clearly states that his father's name was Chamundayya or Chamundabhatta A Goa inscription gives it as Chandabhatta and his mother's name as Mâchambika The Shikarpur inscription is very reliable as it was inscribed on a rock at the time of and under the orders of Madhava himself. From this we also learn that his gotra was "Anguasa" His ancestors were the family gurus of Sangama the father of Bukka and Harihara under whom Madhava served as minister, general and Viceroy As Sangama was a Raja of Anegondi of some importance, Madhava's ancestors could not have been the poor and helpless brahmins which they are represented to be according to tradition Madhava himself could not have passed his youth in poverty European scholars have tacitly assumed Madhava and Sayana to be the names of one and the same person, but the Bitragunta grant of Sangama II conclusively disproves this theory Sayana and Bhoganatha

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appear to have been his two brothers, the latter being the court jester of Sangama II in 1356 Madhava was born, probably in or slightly before 1314 His early teacher was Sarvagnavishnu, the son of Sarangapani, whom he salutes at the commencement of "Sarvadarsana Sangraha" which along with "Soota Samhita Vyakhya" appears to be one of his earlier works His two brothers also were very learned scholars, having received the same educational advantages as Madhava

From a study of a number of inscriptions it may be concluded that Madhava helped Bukka and Harihara to found the empire of Vizianagar, acting as the commander in-Chief of the army sent to relieve Goa He also acted as their minister and subsequently as the Viceroy of the Western Districts of the newly-founded empire, with Chandrakuta now known as Chandragutti as his capital At Banavasi, he built or restored a temple of Madhukeswara in or about 1368 or 1369 A C At Goa a temple of Saptanatha was also constructed From the Shikarpur inscription of 1368 noted above we see that during his Viceroyalty, Madhava performed a Saiva Vrata

and at the completion of it gave away to the learned brahmins from Kashmere whom he had sent for, a large village Palaspalli, renaming it Vidyeswarapura and dividing it into 80 vrittis Madhava was very grateful to his teachers and collaborators both literary and philosophical He built a fine and costly monument in the form of a temple in memory of one of his Gurus Vidya Sankara at Sringeri When he was a powerful minister and Viceroy, he encouraged scholars and gave a fresh impetus to Vedic learning

There is nothing to support the traditional account that he first became a Sanyasin and while remaining such, served Bukka as a minister It is opposed to the rules of Sanyasa Asrama, for one to engage in worldly pursuits and to perform Vratas (religious ceremonies) Similarly the tradition of his having once been the head of Sringeri Mutt, rests on no reliable basis In all extant inscriptions Madhava is known as Madhava Amatya, Mantri or Sachiva and never Acharya or Vidyaranya His many works and commentaries on Vedas were all written when he was

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a householder still and had not become a Sanyasin Moreover he could not have become a Sanyasin in his extreme old age as he wrote many excellent works after he entered into Sanyasa Asrama The verses written at the beginning of "Sankara Vijaya" show that Madhava must have spent a large part of his life in Royal Courts either flattering others or being flattered by them and that feeling sorry for such a misuse of life, he retired from court and turned his attention to a study of Vedanta. His salutation addressed to Sri Sankarananda at the beginning of "Panchadasi" shows this work to have been taken up after his retirement from the duties of his Viceroyalty and after his initiation into Sanyasa Asrama by Sri Sankarananda His renunciation of the world must have there fore taken place some time after 1368 the date of Shikarpur inscription when he was about 54 or 55 years old The Guru that admitted him into the order of Sanyasins conferred on him the title of Vidyaranya (forest of learning) not so much as a compliment to his erudition as because Aranya is one of the ten recognised titles which a Sanyasin can assume at the time of initiation

In the case of Madhava the title happens to be a most appropriate one, as is evidenced by his monumental work "Veda Bhashya" or commentaries on Veda for which all the succeeding generations ought to be profoundly grateful We are ignorant of the exact date of Vidyaranya's death, but from a grant of 1381, it appears that he was alive at that date and gave away a' village renaming it Madhavapura Tradition says that he died aged 90 or 120 years, but we can safely assume that the death of Vidyaranya took place long after 1381 It is not known whether his body was buried at Hampi or Sringeri We have unfortunately no data on this point, neither on others such as, who his wife was, whether he left any children to perpetuate his family and if any representatives exist at the present day

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पञ्चदशी

SECTION I

CHAPTER I

नमः श्रीशंकरानन्दगुरुपादाम्बुजन्मने ।
सविलासमहामोहग्राहग्रासैककर्मणे ॥ १ ॥

1 I bow down at the lotus like feet of my master Sri Sankarânanda whose sole function consists in devouring the crocodile of primal ignorance, with its effect (the phenomenal universe)

तत्पादाम्बुरुहद्वन्द्वसेवानिर्मलचेतसाम् ।
सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ॥ २ ॥

2 This work teaches how to discriminate truth (regarding Brahman) for the easy compre hension of those whose hearts are purified by a course of worship of the lotus like feet of Sri Sankarânanda

The object of the author is to show that what is described as Brahman in the Vedas is identical with the s e l f known to all of us intuitively This would clearly establish the authoritativeness of the Vedas, as their teachings are simply an expression of the facts of our experience

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।
ततो विभक्ता तत्संविदैकरूप्यान्न भिद्यते ॥ ३ ॥

3 The objects we perceive in the wakeful state, e g , sound, touch &c , are distinguished from one another by their characteristic properties When considered apart from the multiplicity of percepts, the perceiving consciousness is found to remain one and the same

तथा स्वप्नेऽत्र वेद्य तु न स्थिर जागरे स्थिरम् ।
तद्भेदोऽतस्तयो संविदेकरूपा न भिद्यते ॥ ४ ॥

4 The same is true of the dreaming state, the only difference between it and the waking

state being that in the former, the percepts are associated with (a notion of) transciency and in the latter with (a notion of relative) permanency But the perceiving consciousness which persists in both states is one and the same

सुप्तोत्थितस्य सौषुप्ततमोबोधो भवेत्स्मृति ।
सा चावबुद्धविषयावबुद्ध तत्तदा तम ॥ ५ ॥

5 To a person waking from a dreamless sleep there comes a remembrance of ignorance (i e, of not having perceived anything during sleep) Remembrance implies a previous act of experience Therefore we conclude that a consciousness persists experiencing ignorance during sleep

स बोधो विषयाद्भिन्नो न बोधात्स्वप्नबोधवत् ।
एव स्थानत्रयेऽप्येका सवित्तद्वाद्दिनान्तरे ॥ ६ ॥

6 This consciousness is distinct from its percept (ignorance) and does not, as consciousness, differ from itself but is identical with consciousness in the dreaming state (because one and the same individual refers the experiences of all the three states to himself) It is therefore esta-

blished that consciousness is one and the same in all the three states And so on from day to day

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।
नोदेति नास्तमेत्येका संविदेषा स्वयंप्रभा ॥ ७ ॥

7 It also continues unbroken through the different months, years, ages and cycles past or future (Unlike the sun of the universe which depends for its light on an extraneous source,) the consciousness is self-luminous and neither rises nor sets

It will be generally admitted that this objectless consciousness persists only during the life time of a man but it may not be conceded that it persists for ever But all destruction can refer only to objects of perception while that which always exists as the basis of perception and never becomes an object of perception cannot be conceived as ever liable to destruction This is the only conclusive proof of the immortality of consciousness

इयमात्मा परानन्द परप्रेमास्पद यत ।
मा न भूव हि भूयासमिति प्रेमात्मनीक्ष्यते ॥ ८ ॥

8 This (ever existing consciousness) is known as the self (Atma) It is a matter of common experience that everybody manifests his love for self by saying "May I never cease to be but may I continue to exist always" Therefore the self being the object of absolute love (i e, being beloved for its own sake) is said to be of the nature of supreme bliss

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि ।
अतस्तत्परम तेन परमानन्दतात्मन ॥ ९ ॥

9 Even the love which one bears towards others (e g, wife, children &c) is not for *their* sake but for his own sake, whereas love towards one's own self is never for the sake of others. The self being beloved must be said to be of the very nature of highest bliss

इत्थ सच्चित्परानन्द आत्मा युक्त्या तथाविधम् ।
पर ब्रह्म तयोश्चैक्य श्रुत्यन्तेषूपदिश्यते ॥ १० ॥

10 Reasoning has thus established that Atma is of the nature of existence, consciousness and bliss Parabrahma is likewise of that nature Their identity is taught in the Upanishads

अभाने न पर प्रेम भाने न विषये स्पृहा ।
अतो भानेऽप्यभातासौ परमानन्दतात्मन ॥ ११ ॥

11 (Granting that the Atma is of the nature of supreme bliss, it may be asked whether this bliss is or is not manifested.) If it is not manifested this absolute love for self is inexplicable. If it be manifested, one cannot be attracted by external objects (e.g., wife and children). (To this we reply) that the supreme bliss of Atma though ever manifesting itself is not distinctly recognised as such.

अध्येतृवर्गमध्यस्थपुत्राध्ययनशब्दवत् ।
भानेऽप्यभान भानस्य प्रतिबन्धेन युज्यते ॥ १२ ॥

12 When a number of boys are together chanting the Vedas, the voice of any particular boy is only generally and not specially and distinctly audible. The failure to recognise it, is explained by the presence of an obstacle.

प्रतिबन्धोऽस्तिभातीतिव्यवहारार्हवस्तुनि ।
तन्निरस्य विरुद्धस्य तस्योत्पादनमुच्यते ॥ १३ ॥

13 The superimposition of non-existence and non-luminousness on self which pre-eminently deserves to be recognised as existing and shining is said to be the obstacle to its recognition

तस्य हेतु समानाभिहार पुत्रध्वनिश्रुतौ ।
इहानादिरविद्यैव व्यामोहैकनिबन्धनम् ॥ १४ ॥

14 In the illustration given above, the obstacle to the distinct audibility of the voice of one boy is the simultaneity of the chanting by several boys And in the present case (i.e, the obstacle to the manifestation of the supreme bliss of Brahma) is beginningless Avidya (ignorance) which is the sole cause of illusion

What follows is the Vedic explanation of the process of creation To the Indian mind this appears to be the least objectionable of all conceivable theories To the real Vedantin, this is as unreal as Vedas them selves Cf Bhagavad-Gita ii 45

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।
तमोरज सत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥ १५ ॥

A state of equilibrium of Satva, Rajas, and Tamas is known as Prakriti It is always associated with a reflection in itself of Brahma which is of the nature of consciousness and bliss

The potential condition of matter is postulated as Prakriti When creation takes place it becomes Kinetic, differentiating itself into the so called Gunas, the constituents of primordial matter

सत्त्वशुद्धयविशुद्धिभ्या मायाविद्ये च ते मते ।
मायाविम्बो वशीकृत्य ता स्यात्सर्वज्ञ ईश्वर ॥ १६ ॥

16 When it is of the nature of pure Satva it is called Maya and when the Satva is impure (being mixed with Rajas and Tamas) it is known as Avidya The reflection of Brahma in Maya is known as Iswara who has Maya under his control and is Omniscient

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।
सा कारणशरीर स्यात्प्राज्ञस्तत्राभिमानवान ॥ १७ ॥

17 The reflection of Brahma in Avidya is known as Jiva who is subject to Avidya Dependant on the different degree of admixture of Rajas and Tamas with Satva, there arise

different grades of Jivas (e g, Devas, men, lower animals &c). This Avidya is spoken of as the causal body (causal because of its being one of the states of Prakriti and body (*deha*) because of its liability to destruction when there arises a knowledge of the reality of Brahma) When the Jiva identifies himself with the causal body and develops the idea of egoism, he is known as Pragna

तमःप्रधानप्रकृतेस्तद्भोगायेश्वराज्ञया ।
वियत्पवनतेजोऽम्बुभुवो भूतानि जज्ञिरे ॥ १८ ॥

18 As ordained by Iswara, Prakriti, with Tamas predominating, gave rise to the five elementary principles ether, air, fire, water and earth to evolve Pragnas in a subsequent stage of evolution to experience pleasure and pain

सत्त्वांशैः पञ्चभिस्तेषां क्रमाद्धीन्द्रियपञ्चकम् ।
श्रोत्रत्वगक्षिरसनघ्राणाख्यमुपजायते ॥ १९ ॥

19 From the Satva part of the five elementary principles, there respectively arose the five subtle sensory organs of hearing, touch, sight, taste and smell

15 A state of equilibrium of Satva, Rajas, and Tamas is known as Prakriti It is always associated with a reflection in itself of Brahma which is of the nature of consciousness and bliss

The potential condition of matter is postulated as Prakriti When creation takes place it becomes Kinetic, differentiating itself into the so called Gunas, the constituents of primordial matter

सत्त्वशुद्धयविशुद्धिभ्या मायाविद्ये च ते मते ।
मायाबिम्बो वशीकृत्य ता स्यात्सर्वज्ञ ईश्वर ॥ १६ ॥

16 When it is of the nature of pure Satva it is called Maya and when the Satva is impure (being mixed with Rajas and Tamas) it is known as Avidya The reflection of Brahma in Maya is known as Iswara who has Maya under his control and is Omniscient

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।
सा कारणशरीर स्यात्प्राज्ञस्तत्राभिमानवान् ॥ १७ ॥

17 The reflection of Brahma in Avidya is known as Jiva who is subject to Avidya Dependant on the different degree of admixture of Rajas and Tamas with Satva, there arise

different grades of Jivas (e g , Devas, men, lower animals &c) This Avidya is spoken of as the causal body (causal because of its being one of the states of Prakriti and body (*deha*) because of its liability to destruction when there arises a knowledge of the reality of Brahma) When the Jiva identifies himself with the causal body and develops the idea of egoism, he is known as Pragna

तम प्रधानप्रकृतेस्तद्भोगायेश्वराज्ञया ।
वियत्पवनतेजोऽम्बुभुवो भूतानि जज्ञिरे ॥ १८ ॥

18 As ordained by Iswara, Prakriti, with Tamas predominating, gave rise to the five elementary principles ether, air, fire, water and earth to evolve Praguas in a subsequent stage of evolution to experience pleasure and pain

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श्रोत्रत्वगक्षिरसनघ्राणाख्यमुपजायते ॥ १९ ॥

19 From the Satva part of the five elementary principles, there respectively arose the five subtle sensory organs of hearing, touch, sight, taste and smell

तैरन्त करण सर्वैर्वृत्तिभेदेन तद्द्विधा ।
मनो विमर्शरूप स्याद्बुद्धि स्यान्निश्चयात्मिका ॥ २० ॥

20 From a combination of the Satva portions of the five elementary principles, there arose the internal perceiving organ (*antahkarana*) which from its dual faculties of doubt and certitude is divisible into mind (*manas*) and intellect (*buddhi*) respectively

रजोऽशै पञ्चभिस्तेषा क्रमात्कर्मेन्द्रियाणि तु ।
वाक्पाणिपादपायूपस्थाभिधानानि जज्ञिरे ॥ २१ ॥

21 From the rajas part of the five elementary principles there respectively arose organ of speech, hand, foot, anus and genital organ

तै सर्वै सहितै प्राणो वृत्तिभेदात्स पञ्चधा ।
प्राणोऽपान समानश्चोदानव्यानौ च ते पुन ॥ २२ ॥

22 From a combination of the rajas portion of the five elementary principles there arose Prana (vital air) which from its fivefold function became known as Prana, Apana, Samana, Udana and Vyana

बुद्धिकर्मेन्द्रियप्राणपञ्चकैर्मनसा धिया ।
शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते ॥ २३ ॥

23 The five sensory organs, the five organs of action, the five Pranas, mind and intellect, all the 17 together form the subtle body known as Sookshma or Linga Sarira

प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते ।
हिरण्यगर्भतामीशस्तयोर्व्यष्टिसमष्टिता ॥ २४ ॥

24 When Pragna on the one hand and Iswara on the other form attachments to the Linga Sarira, they come to be known as Taijasa and Hiranyagarbha the former name being given when the attachment is to a single discrete body and the latter when the attachment is to all subtle bodies collectively

समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात् ।
तदभावात्ततोऽन्ये तु कथ्यन्ते व्यष्टिसंज्ञया ॥ २५ ॥

25 The name Hiranyagarbha is given to him on account of his having the knowledge of the identity of his own self with the self of all the subtle bodies collectively Through want of

such knowledge (of identity) the individual Jiva is known as Taijasa

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।
पञ्चीकरोति भगवान्प्रत्येकं वियदादिकम् ॥ २६ ॥

26 For giving Jivas, objects of enjoyment and bodies by means of which they could be enjoyed, Iswara made each of the five elementary principles partake of the nature of all the five (i e, Quintuplicated them)

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।
स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते ॥ २७ ॥

27 After dividing each principle into 2 halves and one half of each into four parts again, he compounded the elementary principles in such a way that each composite element would contain one half of its own proper principle and one eighths of each of the other four

तैरण्डस्तत्र भुवनं भोग्यभोगाश्रयोद्भवः ।
हिरण्यगर्भः स्थूलेऽस्मिन्देहे वैश्वानरो भवेत् ॥ २८ ॥

28 From these (composite principles) arose Brahmânda (Universal egg) From this

were evolved all the worlds, all enjoyable things and bodies in which to enjoy them Hiranyagarbha attached to the gross bodies collectively came to be known as Vaiswanara

तेजसा विश्वता याता देवतिर्यङ्नरादय ।
ते पराग्दर्शिन प्रत्यक्तत्त्वबोधविवर्जिता ॥ २९ ॥

29 Taijasa becoming attached to individual gross bodies came to be known as Viswa These Devas, men, lower animals &c have their senses naturally directed outwards and are divested of the true knowledge of their inner self

कुर्वते कर्म भोगाय कर्म कर्तुं च भुञ्जते ।
नद्या कीटा इवावर्तादावर्तान्तरमाशु ते ।
व्रजन्तो जन्मनो जन्म लभन्ते नैव निर्वृतिम् ॥ ३० ॥

30 These act for the sake of enjoyments and they enjoy to be able to act again Thus without ever enjoying supreme bliss, they pass on rapidly from one birth to another, like a worm which (having fallen into a stream) is forcibly carried on, from one whirlpool to another

such knowledge (of identity) the individual Jiva is known as Taijasa

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।
पञ्चीकरोति भगवान्प्रत्येकं वियदादिकम् ॥ २६ ॥

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27 After dividing each principle into 2 halves and one half of each into four parts again, he compounded the elementary principles in such a way that each composite element would contain one half of its own proper principle and one eighths of each of the other four

तैरण्डस्तत्र भुवन भोग्यभोगाश्रयोद्भव ।
हिरण्यगर्भ स्थूलेऽस्मिन्देहे वैश्वानरो भवेत् ॥ २८ ॥

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30 These act for the sake of enjoyments and they enjoy to be able to act again Thus without ever enjoying supreme bliss, they pass on rapidly from one birth to another, like a worm which (having fallen into a stream) is forcibly carried on, from one whirlpool to another

मत्कर्मपरिपाकात्ते करुणानिधिनोद्धृता ।
प्राप्य तीरतरुच्छाया विश्राम्यन्ति यथासुखम् ॥

31 As a reward for good deeds performed in previous incarnations, when a kind hearted person rescues the worm from the stream and leaves it under the shade of a tree on its banks, the worm finds rest

उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिन ।
पञ्चकोशविवेकेन लभन्ते निर्वृतिं पराम् ॥ ३२ ॥

32 Similarly the person (caught in the whirlpool of Samsara) receiving suitable initiation at the hands of a teacher who has realised Brahman and differentiating Atma from its five sheaths obtains supreme bliss

अन्न प्राणो मनो बुद्धिरानन्दश्चेति पञ्च ते ।
कोशास्तैरावृत स्वात्मा विस्मृत्या ससृतिं व्रजेत् ॥

33 The five sheaths are those of food, Prana, mind, intellect and bliss (Mind is used here in the sense of the faculty of doubt and intellect as the faculty of certitude) The Atma

being invested with these five sheaths forgets its own real nature and gets caught in the cycle of births and deaths

स्यात्पञ्चीकृतभूतोत्थो देह स्थूलोऽन्नसञ्ज्ञक ।
लिङ्गे तु राजसै प्राणै प्राण कर्मेन्द्रियै सह ॥

34 The gross body which is the product of quintuplicated elementary principles is the sheath of food The Pranic sheath is that portion of the subtle body which is composed of the five Pranas and the five organs of action representing the rajasic property of Prakriti

सात्त्विकैर्धीन्द्रियै साक विमर्शात्मा मनोमय ।
तैरेव साक विज्ञानमयो धीर्निश्चयात्मिका ॥ ३५ ॥

35 The mental sheath is made up of mind the faculty of doubt and the five organs of sense which partake of Satva The sensory organs combined with intellect the faculty of certitude form the sheath of intellect

कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभि ।
तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ॥

मत्कर्मपरिपाकात्ते करुणानिधिनोद्धृता ।
प्राप्य तीरतरुच्छाया विश्राम्यन्ति यथासुखम् ॥

31 As a reward for good deeds performed in previous incarnations, when a kind hearted person rescues the worm from the stream and leaves it under the shade of a tree on its banks, the worm finds rest

उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिन ।
पञ्चकोशविवेकेन लभन्ते निर्वृतिं पराम् ॥ ३२ ॥

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कोशास्तैरावृत स्वात्मा विस्मृत्या संसृतिं व्रजेत् ॥

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स्यात्पञ्चीकृतभूतोत्थो देह स्थूलोऽन्नसंज्ञक ।
लिङ्गे तु राजसै प्राणै प्राण कर्मेन्द्रियै सह ॥

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सात्त्विकैर्धीन्द्रियै साकं विमर्शात्मा मनोमय ।
तैरेव साकं विज्ञानमयो धीर्निश्चयात्मिका ॥ ३५ ॥

35 The mental sheath is made up of mind the faculty of doubt and the five organs of sense which partake of Satva The sensory organs combined with intellect the faculty of certitude form the sheath of intellect

कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभि ।
तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ॥

36 The causal body formed of impure Satva with its latent functions, is known as the sheath of bliss Atma becoming attached to the various sheaths and identifying itself with each, comes to be known by their respective names

अन्वयव्यतिरेकाभ्या पञ्चकोशविवेकत ।
स्वात्मान तत उद्धृत्य पर ब्रह्म प्रपद्यते ॥ ३७ ॥

37 By properly differentiating Atma from the five sheaths by making use of the principle of the determination of the invariable and the variable, one can draw out one's own self from the five sheaths and attain to the state of Parabrahma

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मन ।
सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥ ३८ ॥

38 The gross body present in the waking state is absent in the dreaming state while the Atma is present as a witness of both states This is spoken of as the invariable presence so far as Atma is concerned In the same dreaming state when the Atma is present as a

witness, the gross body does not appear and is here the variable factor

लिङ्गाभाने सुषुप्तौ स्यादात्मनोभानमन्वय ।
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥ ३९ ॥

39 The subtle body is absent in the state of dreamless sleep while the Atma is present as a witness (as is shown by the statement made by one after waking "I enjoyed sound sleep") This is the invariable presence as regards Atma While the Atma is present in the dreamless state, the subtle body is absent and is the variable factor

तद्विवेकाद्विविक्ता स्यु कोश प्राणमनोधिय ।
ते हि तत्र गुणावस्था भेदमात्रात्पृथक्कृता ॥ ४० ॥

40 By the understanding of the nature of the subtle body, it has been possible to differentiate the Pranic, mental and intellectual sheaths from Atma The three sheaths above named differ from each other only on account of the different degrees of rajas and satva and the different states of consciousness

"State of consciousness ' is a loose term, as consciousness is ever uniform and admits of no Change Changes are only in the percept In the absence of better terms, we are obliged to make use of what we possess

सुषुप्त्यभाने भान तु समाधावात्मनोऽन्वय ।
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥ ४१ ॥

41 In the state of enlightened reflection (Samadhi), Avidya in the form of causal body does not manifest itself but the Atma is present This is the invariable presence for Atma When Atma is manifesting itself the causal body (Avidya) disappears and is the variable element

यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृत ।
शरीरत्रितयाद्धीरै पर ब्रह्मैव जायते ॥ ४२ ॥

42 In the "munja" grass the delicate internal part can with care be extracted from its coarse external covering Similarly, if the Atma be differentiated from the three bodily sheaths, by persons who have undergone the necessary mental training, the Atma is seen to be Parabrahma

परापरात्मनोरेव युक्त्या सभावितैकता ।
तत्त्वमस्यादिवाक्यै सा भागत्यागेन लक्ष्यते ॥ ४३ ॥

43 By reasoning, the oneness of Brahman and Jiva is established The same is taught in the sacred texts e g, "That thou art" by making use of the logical process of rejecting the incongruities

जगतो यदुपादान मायामादाय तामसीम् ।
निमित्त शुद्धसत्त्वा तामुच्यते ब्रह्म तद्गिरा ॥ ४४ ॥

44 Brahma, who when associated with Maya in which Tamas and Satva predominate becomes the material and instrumental cause respectively, of the universe, is what is indicated by the term "that" (in the text "that thou art")

यदा मलिनसत्त्वा ता कामकर्मादिदूषिताम् ।
आदत्ते तत्पर ब्रह्म त्वपदेन तदोच्यते ॥ ४५ ॥

45 When the same Brahman imposes on himself Avidya (i e, Satva mixed with Rajas and Tamas) which incites one to desires and activities, he is known by the term "thou" in the above text

त्रितयीमपि ता मुक्त्वा परस्परविरोधिनीम् ।
अखण्ड सच्चिदानन्द महावाक्येन लक्ष्यते ॥ ४६ ॥

46 By setting aside the three mutually conflicting varieties of Maya referred to above, there remains the one indivisible Brahman of the nature of existence, consciousness and bliss as denoted by the sublime text "that thou art"

सोऽयमित्यादिवाक्येषु विरोधात्तदिदतयो ।
त्यागेन भागयोरेक आश्रयो लक्ष्यते यथा ॥ ४७ ॥

47 In the common forms of speech as "that is this" (Devadatta) we reject the conflicting conditions of "that" and "this" (referring to times, places and circumstances) and take into account the common basis (Devadatta)

मायाविद्ये विहायैवमुपाधी परजीवयो ।
अखण्ड सच्चिदानन्द पर ब्रह्मैव लक्ष्यते ॥ ४८ ॥

48 By necessarily giving up the contradictory associates of Maya and Avidya in the case of such identical propositions as the present one referring to Brahman and Jiva, we find the text denoting the impartite Brahman of the

nature of existence, consciousness and bliss

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।
निर्विकल्पस्य लक्ष्यत्व न दृष्ट न च सभवि ॥ ४९ ॥

49 (An opponent may here ask) "Is the Brahman denoted by the saying "that thou art" one with associates (e g, name and form) or one without such associates? It cannot be the first, as on your own theory all that has associates must be unreal It cannot be the second either, as denotation of a thing without associates is neither seen nor possible"

विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत् ।
आद्ये व्याहृतिरन्यत्रानवस्थात्माश्रयादय ॥ ५० ॥

50 (The Vedantin meets this by a counter query) "Does an associate that you speak of, inhere in a thing with associates or in a thing without associates ? If the latter, your proposition is self contradictory and if the former it is open to the logical fallacies e g' "self-dependance" "mutual dependance', "reasoning in a circle" and "Regress without end"

त्रितयीमपि ता मुक्त्वा परस्परविरोधिनीम् ।
अखण्ड सच्चिदानन्द महावाक्येन लक्ष्यते ॥ ४६ ॥

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अखण्ड सच्चिदानन्दं पर ब्रह्मैव लक्ष्यते ॥ ४८ ॥

48 By necessarily giving up the contra dictory associates of Maya and Avidya in the case of such identical propositions as the present one referring to Brahman and Jiva, we find the text denoting the impartite Brahman of the

nature of existence, consciousness and bliss

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।
निर्विकल्पस्य लक्ष्यत्व न दृष्ट न च सभवि ॥ ४९ ॥

49 (An opponent may here ask) "Is the Brahman denoted by the saying "that thou art" one with associates (e g, name and form) or one without such associates? It cannot be the first, as on your own theory all that has associates must be unreal It cannot be the second either, as denotation of a thing without associates is neither seen nor possible"

विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत् ।
आद्ये व्याहतिरन्यत्रानवस्थात्माश्रयादय ॥ ५० ॥

50 (The Vedantin meets this by a counter query) "Does an associate that you speak of, inhere in a thing with associates or in a thing without associates ? If the latter, your proposition is self contradictory and if the former it is open to the logical fallacies e g' "self-dependance" "mutual dependance', "reasoning in a circle" and "Regress without end"

इद गुणक्रियाजातिद्रव्यसबन्धवस्तुषु ।
सम तेन स्वरूपस्य सर्वमेतदितीष्यताम् ॥ ५१ ॥

51 Similar fallacies may be shown to exist in the notion of anything having quality, action, genus, substance, relationship &c As it is futile to raise such objections, quality &c must be simply assumed to exist as such in the very nature of things

विकल्पतदभावाभ्यामसस्पृष्टात्मवस्तुनि ।
विकल्पितत्वलक्ष्यत्वसबन्धाद्यास्तु कल्पिता ॥ ५२ ॥

52 Associates, connotations, relationship &c are merely superimpositions on Atma who is unaffected by doubts about the presence or absence of Associates

इत्थ वाक्यैस्तदर्थानुसधान श्रवण भवेत् ।
युक्त्या सभावितत्वानुसधान मनन तु तत् ॥ ५३ ॥

53 Finding out the real meanings of sacred text is designated " Enquiry " (Sravana) Pondering over what is heard and subjecting it to the process of reasoning is known as " reflection " (Manana)

ताभ्या निर्विचिकित्सेऽर्थे चेतस स्थापितस्य यत् ।
एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥ ५४ ॥

54 When by these (enquiry and reflection) the mind is freed from all doubts, becomes firmly fixed and comes to dwell continuously on Atma, it is said to be "unbroken contemplation" (Nididhyasana)

ध्यातृध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् ।
निवातदीपवच्चित्त समाधिरभिधीयते ॥ ५५ ॥

55 When the mind becomes steady like the flame of a lamp in a place free from winds, loses all thoughts of the subject and the act of meditation and merges them in the sole object of meditation (i e,) the self, it is said to be "enlightened reflection" (Samadhi)

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचरा ।
स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ ५६ ॥

56 Although during Samadhi there is no consciousness of mental operations having Atma as object, we infer such mental activity from the recollection after awakening from Samadhi

This is the only way in which we can speak of Samadhi in the waking state It must be remembered that the persistence of mental operations in Samadhi as in Sushupti (dreamless sleep) is purely illusory

वृत्तीनामनुवृत्तिस्तु प्रयत्नात्प्रथमादपि ।
अदृष्टासकृदभ्याससंस्कारसचिवाद्भवेत् ॥ ५७ ॥

57 Although during Samadhi there is no continuous exertion of will power to keep the mind fixed on Atma, still as a result of repeated efforts to enter into Samadhi and as a result of such efforts in previous births, one effort of will prior to entering Samadhi is enough to keep the mind in that state for a length of time

The comment made under stanza 56 applies here as well

यथा दीपो निवातस्थ इत्यादिभिरनेकधा ।
भगवानिममेवार्थमर्जुनाय न्यरूपयत् ॥ ५८ ॥

58 Sri Krishna taught his desciple Arjuna, the same thing repeatedly in the various passages in Gita in which the steady mind is

compared to the flame in a place devoid of winds

अनादाविह ससारे सचिता कर्मकोटय ।
अनेन विलय यान्ति शुद्धो धर्मो विवर्धते ॥ ५९ ॥

59 By Samadhi are destroyed the effects of crores of actions done in the present and past births having no beginning It causes the growth of pure virtue (which leads to a direct cognition of Brahma)

धर्ममेघमिम प्राहु समाधिं योगवित्तमा ।
वर्षत्येष यतो धर्मामृतधारा सहस्रश. ॥ ६० ॥

60 Knowers of Yoga compare this pure objectless consciousness to a rain-cloud of virtue since it pours down myriads of streams of undying virtue

अमुना वासनाजाले नि शेष प्रविलापिते ।
समूलोन्मूलिते पुण्यपापाख्ये कर्मसञ्चये ॥ ६१ ॥

61 During Samadhi the multitude of egoistic instincts are destroyed and heaps of actions good and bad are rooted up (and

rendered incapable of producing their effects subsequently)

वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।
करामलकवद्बोधमपरोक्ष प्रसूयते ॥ ६२ ॥

62 Sacred texts are understood without any obstacles to a complete comprehension and the previous second-hand knowledge of Brahman is replaced by a direct cognition as clear as the perception of the fruit of Phyllanthus Emblica held in the palm of one's hand

परोक्ष ब्रह्मविज्ञान शाब्दं देशिकपूर्वकम् ।
बुद्धिपूर्वकृत पाप कृत्स्न दहति वह्निवत् ॥ ६३ ॥

अपरोक्षात्मविज्ञान शाब्द देशिकपूर्वकम् ।
ससारकारणाज्ञानतमसश्चण्डभास्कर ॥ ६४ ॥

63 & 64 Direct cognition of Brahman obtained after due initiation into the meaning of the sacred texts, by a teacher, burns up all sins, even those committed knowingly and like the bright mid-day sun dispels the darkness of Avidya the cause of repeated births and deaths

इत्थं तत्त्वविवेक

विधाय विधिवन्मन समाधाय ।

विगलितसंसृतिबन्ध

प्राप्नोति पर पद नरो न चिरात् ॥ ६५ ॥

इति तत्त्वविवेकप्रकरणम् ॥

65 By distinguishing the five sheaths from Brahman, by steadying the mind in accordance with scriptural rules and by thus casting off the bonds of repeated births and deaths, man attains to the state of supreme bliss immediately

SUMMARY OF CHAPTER I

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After offering profound salutations to his spiritual teacher, Vidyaranya at once proceeds to establish the subject of his discourse, Brahman, by appealing to human reason and experience In the Wakeful state, objects having varying properties are perceived They are known as percepts When the percepts are considered apart from the consciousness which perceives them, the latter is seen to be one and the same always In the dreaming state, there are also percepts perceived by a consciousness which undergoes no change The percepts of the dreaming state differ from the percepts of the wakeful state in being associated with a notion of transciency—whereas the latter are associated with a notion of relative permanency The same consciousness also persists in dreamless sleep as is seen from the assertion of one who wakes from sleep and says "I knew nothing in my sleep That is to say consciousness perceives nescience which becomes the percept This consciousness in no way differs in identity from the consciousness of wakeful and dreaming states, because one and the same individual refers the experiences of all the three states to himself The consciousness of one day is the same as that of another day It likewise continues unbroken through

ages So it is without origin and without end (i e) eternal and ever existing, for death cannot be predicated of it Percepts only arise and are destroyed and the consciousness that witnesses the origin and destruction of percepts can never be said to die, for to do so, it must become a percept which is unthinkable The only thing therefore that is immortal is consciousness This ever existing consciousness is the Atma All objects or percepts are loved not for their sakes but for the sake of one's own Self The Self is loved not for the sake of anything or any body else but for its own sake Being beloved for its own sake, it is necessarily of the nature of bliss Reasoning thus from facts of universal experience, we establish the Self to be of the nature of existence, consciousness and bliss This Self is identical with Brahman or Paramatma as taught in the Upanishads We may observe, in passing, that this is the one and the only one method by which Brahman can be established We would request our readers to become throughly familiar with this method as we have to refer to it over and over again in the subsequent pages This is the key which unlocks all the doors in the citadel of Vedanta With the help of the Avasthatraya method one can comprehend numerous points which would otherwise remain inexplicable The Self which as proved above is one with Brahman, does not recognise itself to be Brahman, simply through ignorance of its own real nature The conscious Self runs as a continuous thread through the three states of

waking, dream and dreamless sleep In sleep as we showed before, there is Self plus the percept nescience, in dream, Self plus the dreaming world, and in the waking state, the Self plus the world as commonly understood The Self is common to all the three states, the percepts only varying When a person passes from sleep into the dreaming condition, where does the dreamy world he is conscious of, come from? Its origin could be only from nescience the percept in the dreamless sleep, or when a man passes from deep sleep into the waking condition where does the waking world come from? The only source of it would be nescience Therefore it is plain that the nescience alone is the cause of both dreamy and wakeful worlds It is possible to construct any numer of theories to account for the origin of the world but all conceivable theories must end in positing nescience to begin with Experience does not contradict reasoning We are conscious of our nescience and consciousness in no way contradicts the experience of nescience Indian Philosophers call this nescience 'Prakriti and construct an elaborate explanation of how this world came to be what it is The Vedic exposition of the process of creation is given by Vidyaranya in stanzas 15 36 of the 1st Chapter To the Indian mind this appears to be the least objectionable of all possible theories But after all is said and done, to the real Vedantin this is as unreal as the Vedas themselves Lord Sri Krishna tells Arjuna that the Vedas treat of the three gunas The three Gunas

referred to here are the Sattva, Rajas and Tamas which are the constituents of primordial matter or Prakriti The Gunas by themselves cannot be properly understood but it is possible to have some idea of what they are by the effects they produce Sattva leads to calmness, renunciation generosity uprightness etc, Rajas to activity, desire, passion attachment to objects, greediness etc and Tamas to folly, fear ignorance etc Where there is a preponderence of Sattva Guna, prakriti is called Maya and when the other two Gunas predominate it is known as Avidya This is the proper significance attached to each of these three words, but this is often lost sight of and the words Prakriti Maya and Avidya are used indiscriminately to mean the same thing The reflection of Brahman in Maya becomes Iswara and in Avidya Jiva The Jiva is credited with three bodies, the Karana (causal), the Sookshma (subtle) and the Sthoola (gross), or with five sheaths viz, Ananda (Bliss) Buddhi (Intellect), Manas (mind), Prana (Vital airs) and Anna (food) The causal body also known as the sheath of bliss is nothing more than Avidya The term causal is appropriate because of its being Prakriti in the undifferentiated state, so also the term body (deha) on account of its liability to destruction when Brahman is realised The subtle body is made up of the three sheaths of Prana (vital airs) Manas (mind) and Buddhi (intellect) The sheath of Prana is composed of the five Pranas or vital airs and the five organs of action e g, organ of speech, hands,

feet, anus, and the genital organ The sheath of mind is made up of mind, the faculty of doubt, combined with the five sensory organs The sheath of intellect is formed of intellect the faculty of certitude, combined with the five sensory organs The gross body is the sheath of food All embodied beings have their senses naturally directed outwards and are devoid of the true knowledge of their inner self They act that they may enjoy and in enjoying become attached to the objects of enjoyment, which incites them to action again, Thus without ever enjoying supreme bliss they pass from one birth to another till they receive initiation at the hands of a true teacher who has himself realised Brahman Then differentiating Atma from the five sheaths they attain supreme bliss By making use of the principle of the determination of the invariable and the variable, we can see that the Atma or the Self is the only invariable element in all conditions or states of sleep dream, waking and enlightened reflection (samadhi), while all the sheaths are variable, being present only under particular conditions Therefore Atma is one with Brahman as taught in the holy text " that thou art (Tat tvamsi) Brahman who when associated with Maya, is the material and the instrumental cause of this world is denoted by " that and the same Brahman when associated with Avidya, which incites one to desires and activities is denoted by " thou By setting aside the conflicting varieties of Maya and Avidya, there

remains the one indivisible Brahman of the nature of existence, consciousness and bliss Enquiry, reflection and unbroken contemplation are the means by which one can attain to samadhi or enlightened reflection, when the supreme bliss of Brahman is realised Samadhi destroys the effects of action in present and past births and enables one to have direct cognition of Brahman

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CHAPTER II

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महाभूतविवेकप्रकरणम् ॥

सदद्वैतं श्रुतं यत्तत्पञ्चभूतविवेकतः ।
बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥ १ ॥

1 A knowledge of Brahman that is described in the scriptures as secondless existence can be imparted by the process of differentiating from the five elementals which are therefore now discussed

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।
एकद्वित्रिचतुःपञ्चगुणा व्योमादिषु क्रमात् ॥ २ ॥

2 Sound, touch, colour, taste and smell are the characteristic properties of the five elementary principles, Akasa or Ether having one quality, air two, fire three, water four and Earth five

प्रतिध्वनिर्वियच्छब्दो वायौ वीसीति शब्दनम् ।
अनुष्णाशीतसस्पर्शो वह्नौ भुगुभुगुध्वनि ॥ ३ ॥

3 Akasa has one property, sound, as shown by its producing an echo Air makes a rustling sound, when it blows and is perceptible to the sense of touch being neither hot nor cold Fire makes a crackling noise (when it burns with a flame)

उष्ण स्पर्श प्रभारूप जले बुलुबुलुध्वनि ।
शीत स्पर्श शुक्लरूप रसो माधुर्यमीरितम् ॥ ४ ॥

4 Feels hot and has a red colour Water makes a rippling noise when it flows, feels cold, has a white colour and sweet taste

भूमौ कडकडाशब्द काठिन्य स्पर्श इष्यते ।
नीलादिक चित्ररूप मधुराम्लादिको रस ॥ ५ ॥

5 Earth emits a rattling sound, has a hard feel, shows black and other colours, has taste e g , sweet, sour &c

सुरभीतरगन्धौ द्वौ गुणा सम्यग्विवेचिता ।
श्रोत्र त्वक् चक्षुषी जिह्वा घ्राण चेन्द्रियपञ्चकम् ॥ ६ ॥

CHAPTER II

—— o ——

महाभूतविवेकप्रकरणम् ॥

सदद्वैतं श्रुतं यत्तत्पञ्चभूतविवेकतः ।
बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥ १ ॥

1 A knowledge of *Brahman* that is described in the scriptures as secondless existence can be imparted by the process of differentiating from the five elementals which are therefore now discussed

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।
एकद्वित्रिचतुःपञ्चगुणा व्योमादिषु क्रमात् ॥ २ ॥

2 Sound, touch, colour, taste and smell are the characteristic properties of the five elementary principles, Akasa or Ether having one quality, air two, fire three, water four and Earth five

प्रतिध्वनिर्वियच्छब्दो वायौ वीसीति शब्दनम् ।
अनुष्णाशीतसस्पर्शो वह्नौ भुगुभुगुध्वनि ॥ ३ ॥

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उष्ण स्पर्श प्रभारूप जले बुलबुलुध्वनि ।
शीत स्पर्श शुक्लरूप रसो माधुर्यमीरितम् ॥ ४ ॥

4 Feels hot and has a red colour Water makes a rippling noise when it flows, feels cold, has a white colour and sweet taste

भूमौ कडकडाशब्द काठिन्य स्पर्श इष्यते ।
नीलादिक चित्ररूपं मधुराम्लादिको रस ॥ ५ ॥

5 Earth emits a rattling sound, has a hard feel, shows black and other colours, has taste e g, sweet, sour &c

सुरभीतरगन्धौ द्वौ गुणा सम्यग्विवेचिता ।
श्रोत्र त्वक् चक्षुषी जिह्वा घ्राण चेन्द्रियपञ्चकम् ॥ ६ ॥

6 And gives off pairs of odours pleasant and otherwise The qualities have thus been well differentiated (To perceive these qualities) there are the five sensory organs of hearing, touch, sight, taste and smell

This classification of matter into the five elementals is founded on a Psychological basis and does not in any way conflict with the teachings of emperical sciences The elementals are postulated merely according to the senses they affect Hence no discoveries of science can in any way clash with this classification By ether is meant that portion of matter which can be perceived by the sense of hearing, air by hearing and touch, fire by hearing, touch and sight, water by hearing, touch, sight and taste and the earth by all the five senses This classification steers clear of both realism and Idealism

कर्णादिगोलकस्थ तच्छब्दादिग्राहक क्रमात् ।
सौक्ष्म्यात्कार्यानुमेय तत्प्रायो धावेद्बहिर्मुखम् ॥ ७ ॥

7 These have for their sphere of action the following gross organs e g , ear, skin, eye, tongue and nose respectively As the sensory organs are subtle, their presence can be inferred from their several activities They are general-

ly directed outwards in the performance of their functions

कदाचित्पिहिते कर्णे श्रूयते शब्द आन्तर ।
प्राणवायौ जाठराग्नौ जलपानेऽन्नभक्षणे ॥ ८ ॥

व्यज्यन्ते ह्यान्तरा स्पर्शा मीलने चान्तरं तम ।
उद्गारे रसगन्धौ चेत्यक्षाणामान्तरग्रह ॥ ९ ॥

8 and 9 They can also be perceived in the body as for instance when the ears are stopped a buzzing internal noise is heard, as well as the sounds caused by inspiration and expiration Food and water are felt when they are being taken into the stomach Absence of light is perceived when the eyes are shut During belching, odours and tastes are also perceived

This is possible because the faculty of vision is in active operation even when the eyes are shut This is strengthened by the scientific facts relating to persistence of impressions Flashes of light are also seen when the optic nerve is stimulated by an electric shock or by mechanical means

पञ्चोक्त्यादानगमनविसर्गानन्दका क्रिया ।
कृषिवाणिज्यसेवाद्या पञ्चस्वन्तर्भवन्ति हि ॥ १० ॥

10 The various actions performed fall into the five groups of speech, prehension, progression, excretion and enjoying pleasure (in sexual acts) All other actions e g, agriculture, trading, service &c, are included in one or other of the above five groups

वाक्पाणिपादपायूपस्थैरक्षैस्तत्क्रियाजनि ।
मुखादिगोलकेष्वास्ते तत्कर्मेन्द्रियपञ्चकम् ॥ ११ ॥

11 The above five functions are performed by organs of action which are respectively located in mouth, hands, feet, anus and genitals

मनो दशेन्द्रियाध्यक्ष हृत्पद्मगोलके स्थितम् ।
तच्चान्त करण बाह्येष्वस्वातन्त्र्याद्विनेन्द्रियै ॥ १२ ॥

12 Mind which is the master of the ten organs of sense and action is situated in the lotus of the heart (This is in accordance with the popular belief that the heart is the seat of the mind) As it cannot operate on external objects except through the organs of sense and action, it is said to be an internal organ (Antahkarana)

अक्षेष्वर्थार्पितेष्वेतद्गुणदोषविचारकम् ।
सत्वं रजस्तमश्चास्य गुणा विक्रियते हि तै ॥ १३ ॥

13 When the sensory and functional organs are operating in objects, the mind will enquire into their good or bad nature The mind will be passing through numerous modifications as it has for its qualities Satva, Rajas and Tamas

As the gunas e g, Satva Rajas and Tamas cannot be precisely defined attempt is made here to explain them by their effects

वैराग्य क्षान्तिरौदार्यमित्याद्या सत्त्वसभवा ।
कामक्रोधौ लोभयत्नावित्याद्या रजसोत्थिता ॥ १४ ॥

14 Desirelessness, forgiveness and liberal mindedness are the products of Satva Desire, anger, miserliness and striving for objects are caused by Rajas

आलस्यभ्रान्तितन्द्राद्या विकारास्तमसोत्थिता ।
सात्त्विकै पुण्यनिष्पत्ति पापोत्पत्तिश्च राजसै ॥ १५ ॥

15 Laziness, illusion and drowsiness &c,

10 The various actions performed fall into the five groups of speech, prehension, progression, excretion and enjoying pleasure (in sexual acts) All other actions e g, agriculture, trading, service &c, are included in one or other of the above five groups

वाक्पाणिपादपायूपस्थैरक्षैस्तत्क्रियाजनि ।
मुखादिगोलकेष्वास्ते तत्कर्मेन्द्रियपञ्चकम् ॥ ११ ॥

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तच्चान्त करण बाह्येष्वस्वातन्त्र्याद्विनेन्द्रियै ॥ १२ ॥

12 Mind which is the master of the ten organs of sense and action is situated in the lotus of the heart (This is in accordance with the popular belief that the heart is the seat of the mind) As it cannot operate on external objects except through the organs of sense and action, it is said to be an internal organ (Antah-karana)

अक्षेष्वर्थार्पितेष्वेतद्गुणदोषविचारकम् ।
सत्वं रजस्तमश्चास्य गुणा विक्रियते हि तैः ॥ १३ ॥

13 When the sensory and functional organs are operating in objects, the mind will enquire into their good or bad nature The mind will be passing through numerous modifications as it has for its qualities Satva, Rajas and Tamas

As the gunas e g, Satva Rajas and Tamas cannot be precisely defined attempt is made here to explain them by their effects

वैराग्यं क्षान्तिरौदार्यमित्याद्याः सत्त्वसंभवाः ।
कामक्रोधौ लोभयत्नावित्याद्या रजसोत्थिताः ॥ १४ ॥

14 Desirelessness, forgiveness and liberal mindedness are the products of Satva Desire, anger, miserliness and striving for objects are caused by Rajas

आलस्यभ्रान्तितन्द्राद्या विकारास्तमसोत्थिताः ।
सात्त्विकैः पुण्यनिष्पत्तिः पापोत्पत्तिश्च राजसैः ॥ १५ ॥

15 Laziness, illusion and drowsiness &c,

arise from Tamas Satvic acts give rise to merit and Rajasic to demerit

तामसैर्नोभय किं तु वृथायु क्षपण भवेत् ।
अत्राह प्रत्ययी कर्तेत्येव लोकव्यवस्थिति ॥ १६ ॥

16 And Tamasic to neither The last causes a wastage of lifetime The idea of egoism begets the idea of agency

When egoism or personality becomes attached to Buddhi or intellect it is the usage of the world to connect all acts with agents

स्पष्टशब्दादियुक्तेषु भौतिकत्वमतिस्फुटम् ।
अक्षादावपि तच्छास्त्रयुक्तिभ्यामवधार्यताम् ॥ १७ ॥

17 Objects having sound or other qualities are plainly recognised to be composed of the elementals By the help of scriptures and reasoning we can infer the sensory organs and mind to be also composed of the same five elementary principles

एकादशेन्द्रियैर्युक्त्या शास्त्रेणाप्यवगम्यते ।
यावत्किंचिद्भवेदेतदिद शब्दोदित जगत् ॥ १८ ॥

18 Everything that is perceived by the sensory organs, organs of action, mind, reasoning and scriptures, we speak of as this universe and is denoted by the word "Idam" (this) (in the text "Sadeva &c")

इद सर्वं पुरा सृष्टेरेकमेवाद्वितीयकम् ।
सदेवासीन्नामरूपेनास्तामित्यारुणेर्वच ॥ १९ ॥

19 "Before the creation of all this, there existed the only one without a second There was no name or form" Thus spoke Uddalaka

वृक्षस्य स्वगतो भेद पत्रपुष्पफलादिभि ।
वृक्षान्तरात्सजातीयो विजातीय शिलादित ॥ २० ॥

20 There are three varieties of distinctions first, the distinction between the members of one body, e g, that between the stem, leaves, roots, fruits of a tree, and second, there is the distinction between the individuals of the same class e g, that between one tree and another and third, there is the distinction in kind as between a tree and a stone

तथा सद्वस्तुनो भेदत्रय प्राप्त निवार्यते ।
ऐक्यावधारणद्वैतप्रतिषेधैस्त्रिभि क्रमात् ॥ २१ ॥

21 The absence of these three distinctions is denoted in the only existing substance Brahman, by means of the text of three words which affirms its oneness and denies its duality

सतो नावयवा शङ्क्यास्तदंशस्यानिरूपणात् ।
नामरूपे न तस्यांशौ तयोरद्याप्यनुद्भवात् ॥ २२ ॥

22 As no parts have been declared in the text as regards Brahman which is pure existence, no predication can be made of any such parts Even name and form do not constitute its parts as they had no existence prior to creation

नामरूपोद्भवस्यैव सृष्टित्वात्सृष्टित पुरा ।
न तयोरुद्भवस्तस्मान्निरश सद्यथा वियत् ॥ २३ ॥

23 The origin of name and form alone is creation and they therefore cannot have originated before creation and consequently Brahman, like ether, is devoid of all parts and cannot manifest such distinction as exists between the members of the same body

सदन्तर सजातीय न वैलक्षण्यवर्जनात् ।
नामरूपोपाधिभेद विना नैव सतो भिदा ॥ २४ ॥

24 It cannot have any distinction as between the individuals of the same class, because there is no existing object other than Brahman Beyond the distinction due to name, form and associates no distinction can be made between one thing and another

But prior to creation names etc did not exist and therefore in the absence of all differentia Brahman alone could have existed

विजातीयमसत्तत्तु न खल्वस्तीति गम्यते ।
नास्यात प्रतियोगित्व विजातीयाद्भिदा कुत ॥ २५ ॥

25 There cannot also be distinction in kind As Brahman is existence, something diffierent in kind from it is non existence, and existence cannot of course be predicated of it Therefore nothing different in kind from Brahman can be predicated

एकमेवाद्वितीय सत्सिद्धमत्र तु केचन ।
विह्वला असदेवेद पुरासीदित्यवर्णयन् ॥ २६ ॥

तथा सद्वस्तुनो भेदत्रय प्राप्त निवार्यते ।
ऐक्यावधारणद्वैतप्रतिषेधैस्त्रिभि क्रमात् ॥ २१ ॥

21 The absence of these three distinctions is denoted in the only existing substance Brahman, by means of the text of three words which affirms its oneness and denies its duality

सतो नावयवा शङ्क्यास्तदशस्यानिरूपणात् ।
नामरूपे न तस्यांशौ तयोरद्याप्यनुद्भवात् ॥ २२ ॥

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न तयोरुद्भवस्तस्मान्निरश सद्यथा वियत् ॥ २३ ॥

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सदन्तर सजातीय न वैलक्षण्यवर्जनात् ।
नामरूपोपाधिभेद विना नैव सतो भिदा ॥ २४ ॥

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But prior to creation names etc did not exist and therefore in the absence of all differentia Brahman alone could have existed

विजातीयमसत्तत्तु न खल्वस्तीति गम्यते ।
नास्यात प्रतियोगित्व विजातीयाद्भिदा कुत ॥ २५ ॥

25 There cannot also be distinction in kind As Brahman is existence, something diffierent in kind from it is non existence, and existence cannot of course be predicated of it Therefore nothing different in kind from Brahman can be predicated

एकमेवाद्वितीय सत्सिद्धमत्र तु केचन ।
विह्वला असदेवेद पुरासीदित्यवर्णयन् ॥ २६ ॥

26 Thus is established the text "The one only without a second" But a few deluded people describe "Asat" (i e,) "nothing" as having existed prior to creation

मग्नस्याब्धौ यथाक्षाणि विह्वलानि तथास्य धी ।
अखण्डैकरस श्रुत्वा नि प्रचारा बिभेत्यत ॥ २७ ॥

27 They are afraid of hearing of the one without a second, like persons who having fallen into the sea are bereft of their senses and full of fear

गौडाचार्या निर्विकल्पे समाधावन्ययोगिनाम् ।
साकारब्रह्मनिष्ठानामत्यन्त भयमूचिरे ॥ २८ ॥

28 Goudapadacharya also speaks of those who meditate on a personal God, being un reasoningly afraid of meditation in which the difference between the subject and object disappears

अस्पर्शयोगो नामैष दुर्दर्श सर्वयोगिभि ।
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिन ॥ २९ ॥

29 Many Yogis seeing fear where there is fearlessness are unreasonably afraid of medita-

tion in which there is no subject and object, which is impossible of attainment by the majority of Yogis

भगवत्पूज्यपादाश्च शुष्कतर्कपटूनमून् ।
आहुर्माध्यमिकान्भ्रान्तानचिन्त्येऽस्मिन्सदात्मनि ॥३०॥

30 When dwelling on the subject of the ever existing Brahman who is unthinkable, Sri Sankaracharya speaks of the Madhyamikas (Buddhists) as being deluded by the dry verbiage of logic

अनादृत्य श्रुतिं मौर्ख्यादिमे बौद्धास्तमस्विन ।
आपेदिरे निरात्मत्वमनुमानैकचक्षुष ॥ ३१ ॥

31 The Bouddhas merged in darkness, obstinately neglecting Vedas and depending solely on inference, came to believe in the existence of "nothing"

शून्यमासीदिति ब्रूषे सद्योग वा सदात्मताम् ।
शून्यस्य न तु तद्युक्तमुभय व्याहतत्त्वत ॥ ३२ ॥

32 (The Vedantin may ask a Bouddha) "when you say "nothing exists" is "nothing"

united to existence or is it itself of the nature of existence ?" As it is a contradiction in speech neither position is admissible"

न युक्तस्तमसा सूर्यो नापि चासौ तमोमय ।
सच्छून्ययोर्विरोधित्वाच्छून्यमासीत्कथ वद ॥ ३३ ॥

33 "As the sun can neither be united to darkness nor be of the nature of darkness, so existence and non existence being contradictories cannot coexist So tell me how nothing exists"

वियदादेर्नामरूपे मायया सुविकल्पिते ।
शून्यस्य नामरूपे च तथा चेज्जीव्यतां चिरम् ॥ ३४ ॥

34 (But the Bouddha rejoins) "According to you the names and forms of elementary principles e g, ether &c, (which are themselves unreal) are creations of Maya, so let Maya give name and form to 'nothing' (non existence)" (To this the Vedantin says) "Bless your innocence"

Because ether and other elementals which are illusory cannot exist without the substratum of Brahman and if your 'nothing' is also as unreal as those, it must also presuppose a real substratum

सतोऽपि नामरूपे द्वे कल्पिते चेत्तदा वद ।
कुत्रेति निरधिष्ठानो न भ्रम क्वचिदीक्ष्यते ॥ ३५ ॥

35 If you say that name and form attributed to the existing thing are also creations of Maya (thus reducing Brahman to non-existence) we ask you tell us in what, as basis, Maya creates names and forms, for illusion without a substratum is nowhere seen

सदासीदिति शब्दार्थभेदे वैगुण्यमापतेत् ।
अभेदे पुनरुक्ति स्यान्मैव लोके तथेक्षणात् ॥ ३६ ॥

36 (The opponent then asks) "In the Vedic text 'Existence was', if the two words refer to different things, you destroy the conception of 'one without a second', if they refer to the same thing, there is tautology" (The Vedantin says that) the two words certainly refer to the same thing but that such identical statements are sanctioned by usage

कर्तव्य कुरुते वाक्य ब्रूते धार्यस्य धारणम् ।
इत्यादिवासनाविष्ट प्रत्यासीत्सदितीरणम् ॥ ३७ ॥

united to existence or is it itself of the nature of existence ?" As it is a contradiction in speech neither position is admissible "

न युक्तस्तमसा सूर्यो नापि चासौ तमोमय ।
सच्छून्ययोर्विरोधित्वाच्छून्यमासीत्कथं वद ॥ ३३ ॥

33 "As the sun can neither be united to darkness nor be of the nature of darkness, so existence and non-existence being contradictories cannot coexist So tell me how nothing exists"

वियदादेर्नामरूपे मायया सुविकल्पिते ।
शून्यस्य नामरूपे च तथा चेज्जीव्यतां चिरम् ॥ ३४ ॥

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सतोऽपि नामरूपे द्वे कल्पिते चेत्तदा वद ।
कुत्रेति निरधिष्ठानो न भ्रमः क्वचिदीक्ष्यते ॥ ३५ ॥

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सदासीदिति शब्दार्थभेदे वैगुण्यमापतेत् ।
अभेदे पुनरुक्तिः स्यान्मैवं लोके तथेक्षणात् ॥ ३६ ॥

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कर्तव्यं कुरुते वाक्यं ब्रूते धार्यस्य धारणम् ।
इत्यादिवासनाविष्टं प्रत्यासीत्सदितीरणम् ॥ ३७ ॥

37 E g, that which is to be done is done, speech is spoken, burden is borne The text 'existence was' is used for the comprehension of persons who are fettered by the faculty of memory and its content

कालाभावे पुरेत्युक्ति कालवासनया युतम् ।
शिष्य प्रत्येव तेनात्र द्वितीय न हि शङ्कयते ॥ ३८ ॥

38 Even the use of the term 'Before creation' in the case of Brahman who is timeless, is simply to enable the pupil to understand the meaning of the text, as (in the pupillary stage) he cannot think and speak without reference to time, space &c This does not imply the existence of a second thing

चोद्य वा परिहारो वा क्रियता द्वैतभाषया ।
अद्वैतभाषया चोद्य नास्ति नापि तदुत्तरम् ॥ ३९ ॥

39 Bringing forward objections and answering them are possible only in the language of duality In the language of non duality there can be neither objecting nor answering

तदा स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते ॥ ४० ॥

40 In the real state of things, we have just something left which is stable, profound (beyond thought), self luminous not dark, immanent, unspeakable, imperceptible and which is not non-existence

ननु भूम्यादिकं मा भूत्परमाण्वन्तनाशतः ।
कथं ते वियतोऽसत्त्वं बुद्धिमारोहतीति चेत् ॥ ४१ ॥

41 (The opponent asks here) Earth, water, fire and air may be admitted to be non-existent prior to creation, as they can all be reduced to atoms but how does your intellect rise to the conception of the non-existence of ether (Akasa) prior to creation

अत्यन्तं निर्जगद्व्योम यथा ते बुद्धिमाश्रितम् ।
तथैव सन्निराकाशं कुतो नाश्रयते मतिम् ॥ ४२ ॥

42 (To this the Vedantin replies) "If your mind can conceive of the existence of ether (Akasa) without the rest of the creation

(prior to creation) why should it not also conceive of the non existence of ether prior to creation

निर्जगद्व्योम दृष्ट चेत्प्रकाशतमसी विना ।
क्व दृष्ट किं च ते पक्षे न प्रत्यक्ष वियत्खलु ॥ ४३ ॥

43 If it be said that ether (Akasa) can be seen in the absence of the rest of the world, we ask ' how is it seen apart from light and darkness?" Moreover according to your own doctrines, ether (Akasa) cannot be grasped by the senses

सद्वस्तु शुद्ध त्वस्माभिर्निश्चितैरनुभूयते ।
तूष्णीं स्थितौ न शून्यत्व शून्यबुद्धेश्च वर्जनात् ॥ ४४ ॥

44 (If it be objected that Brahman of the nature of pure existence, is by a parity of reasoning, inconceivable) (we reply that) we experience Brahman in a state of realisation in which the mind is quiescent (i e,) (when there is no idea of the subject and object as separate entities) In that state what we experience is not "nothing" as we are not conscious of the perception of 'nothing'

सद्बुद्धिरपि चेन्नास्ति मास्त्वस्य स्वप्रभत्वत ।
निर्मनस्कत्वसाक्षित्वात्सन्मात्र सुगम नृणाम् ॥ ४५ ॥

45 If you object that the idea of existence is also absent in such a state, we say that it matters not, for Brahman is self-luminous and is the witness of the quiescence of mind (mind being absent no ideas can originate either of existence or non-existence) It can be easily realised by all men as pure existence

मनोजृम्भणराहित्ये यथा साक्षी निराकुल ।
मायाजृम्भणत पूर्वं सत्तथैव निराकुलम् ॥ ४६ ॥

46 When mental operations are absent, the witness alone exists unperturbed Similarly before the operation of Maya (i e, before creation) Brahman alone existed unperturbed

निस्तत्त्वा कार्यगम्यास्य शक्तिर्मायाग्निशक्तिवत् ।
न हि शक्ति क्वचित्कैश्चिद्बुध्यते कार्यत पुरा ॥ ४७ ॥

47 Just as burning power exists in fire, so a power known as Maya exists potentially in Brahman, having no existence independent of

it, and capable of being infered only by its effects Previous to the appearance of an effect, the power to give rise to it cannot be known by anybody anywhere

न सद्वस्तु सत शक्तिर्न हि वह्ने स्वशक्तिता ।
सद्विलक्षणतायां तु शक्ते किं तत्त्वमुच्यताम् ४८ ॥

48 Just as the burning power of fire is not the same as fire itself, so Maya which is the power of Brahman is not the same as Brahman (*The opponent strikes in here with the following*) "If Maya is different from Brahman what is its nature?"

शून्यत्वमिति चेच्छून्य मायाकार्यमितीरितम् ।
न शून्य नापि सद्यादृक्तादृक्तत्त्वमिहेष्यताम् ॥ ४९ ॥

49 "If you say it is nothing, the effects of nothing are also nothing" (To this the Vedantin replies) that Maya is not non existence (e g, a man's horn,) nor is it of the nature of existence (like that of Brahman) In other words its nature cannot be defined in terms of existence and non existence

नासदासीन्नो सदासीत्तदानीं किं त्वभूत्तम ।
सद्योगात्तमस सत्त्व न स्वतस्तन्निषेधनात् ॥ ५० ॥

50 (The Vedas also declare that) Maya is not of the nature of absoulte non-entity, nor is it of the nature of absolute entity (similar to Brahman) Before creation, it must be conceived to be of the nature of profound darkness associated with Brahman, and only on account of its supposed association with Brahman, is existence predicated of it It has no independent existence apart from Brahman

अत एव द्वितीयत्व शून्यवन्न हि गण्यते ।
न लोके चैत्रतच्छक्त्योर्जीवित लिख्यते पृथक् ॥ ५१ ॥

51 As it is not possible to predicate existence to 'nothing' beside Brahman, so it is impossible to conceive Maya as an independent entity We cannot assign different periods of existence to a man and to his vital powers

शक्त्याधिक्ये जीवितं चेद्वर्धते तत्र वृद्धिकृत् ।
न शक्ति किं तु तत्कार्यं युद्धकृष्यादिकं तथा ॥ ५२ ॥

52 If you say that an increase of one's

power lengthens one's lifetime, we reply that power does not necessarily do so Power of man is useful in carrying on war, agricultural operations &c

The figure in stanza 51 is rather loose and inapt and the sentiment expressed in 52 is conceived in a spirit of fatalism It is the result of undertaking the impossible task of explaining the origin of Maya which is causeless The system can safely steer clear of all these fancies

सर्वथा शक्तिमात्रस्य न पृथग्गणना क्वचित् ।
शक्तिकार्यं तु नैवास्ति द्वितीयं शङ्क्यते कथम् ॥ ५३ ॥

53 Nowhere is power by itself considered as having separate existence Neither did the effect of power exist before creation How then can there be any suspicion of a second thing before creation ?

न कृत्स्नब्रह्मवृत्तिः सा शक्तिः किं त्वेकदेशभाक् ।
घटशक्तिर्यथा भूमौ स्निग्धमृद्येव वर्तते ॥ ५४ ॥

54 Just as the capability of being moulded into a pot exists only in a particular kind of soft earth and not in all kinds of earth

so Maya cannot be said to exist in the whole of Brahman but only in a portion of it

See note below stanza 52)

पादोऽस्य सर्वा भूतानि त्रिपादस्ति स्वयप्रभ ।
इत्येकदेशवृत्तित्व मायाया वदति श्रुति ॥ ५५ ॥

55 The Veda also says that the whole universe evolved out of the fourth part of Brahman in which Maya exists, while the other three-fourths remained self illumined and undifferentiated

विष्टभ्याहमिद कृत्स्नमेकाशेन स्थितो जगत् ।
इति कृष्णोऽर्जुनायाह जगतस्त्वेकदेशताम ॥ ५६ ॥

56 Sri Krishna also teaches Arjuna that the whole world lives and moves in one small part of Brahman in the passage "I stand sustaining the whole by one part of myself"

The conception of Brahman as partible is a concession to the beginner The authorities quoted simply mean that Brahman always remains pure and unaffected all the while that Maya operates and that Maya has no substratum other than Brahman

स भूमि विश्वतो वृत्वा ह्यत्यतिष्ठद्दशाङ्गुलम् ।
विकारावर्ति चात्रास्ति श्रुतिसूत्रकृतोर्वच ॥ ५७ ॥

57 The Veda (Sruti) also teaches that (the supreme being) pervades the universe on all sides and lives beyond it to the extent of ten inches (This is a realistic way of explaining that Brahman is beyond space) The Sutras also refer to the fact of Brahman lying beyond the differentiated world

निरंशेऽप्यंशमारोप्य कृत्स्नेंऽशे वेति पृच्छत ।
तद्भाषयोत्तर ब्रूते श्रुति श्रोतृहितैषिणी ॥ ५८ ॥

58 The scriptures desirous of benefitting the readers give the above answers in the language of duality to satisfy the enquirer who, superimposing parts on partless Brahman, asks whether Maya operates in the whole or part of Brahman

सत्तत्त्वमाश्रिता शक्ति कल्पयेत्सति विक्रिया ।
वर्णा भित्तिगता भित्तौ चित्रं नानाविध तथा ॥ ५९ ॥

59 Just as a variety of pictures may be drawn on a wall by the use of various colours,

so Maya creates all the objects in the universe having Brahman as their basis

आद्यो विकार आकाश सोऽवकाशस्वरूपवान् ।
आकाशोऽस्तीति सत्तत्त्वमाकाशेऽप्यनुगच्छति ॥ ६० ॥

60 The first modification of Maya is Ether (Akasa) and it is of the nature of space When we say that Akasa exists we mean that it is the existence of Brahman, that accompanies Akasa as its basis

एकस्वभावं सत्तत्त्वमाकाशो द्विस्वभावक ।
नावकाश सति व्योम्नि स चैषोऽपि द्वय स्थितम् ॥

61 Brahman is of the nature of existence only and is spaceless whereas Akasa involves the ideas of both existence and space

यद्वा प्रतिध्वनिर्व्योम्नो गुणो नासौ सतीक्ष्यते ।
व्योम्नि द्वौ सद्ध्वनी तेन सदेक द्विगुण वियत् ॥ ६२ ॥

62 It may also be said that Akasa has the property of producing sound which does not occur in the case of Brahman Therefore Akasa may be conceived to have two qualities sound and existence and Brahman only the latter

या शक्ति कल्पयेद्व्योम सा सद्व्योम्नोरभिन्नताम् ।
आपाद्य धर्मधर्मित्व व्यत्ययेनावकल्पयेत् ॥ ६३ ॥

63 The same Maya which caused the evolution of Akasa from Brahman first made them look non-different from each other (as in the form of speech 'space exists') and then caused the real existence (which is Brahman) to appear as a mere attribute having Akasa as its basis (as when we say 'space has existence')

सतो व्योमत्वमापन्न व्योम्न सत्ता तु लौकिका ।
तार्किकाश्चावगच्छन्ति मायाया उचित हि तत् ॥६४॥

64 Brahman has the existence of Akasa superimposed on it and has become Akasa All men including even logicians speak of Akasa as *having the property of existence* This is the peculiarity of Maya

यद्यथा वर्तते तस्य तथात्व भाति मानत ।
अन्यथात्व भ्रमेणेति न्यायोऽय सार्वलौकिक ॥ ६५ ॥

65 When a substance (e g , mother of pearl) appears as such, it is called true percep-

tion When it appears as another substance (e g, silver) the false appearance is admitted by all to be justly due to illusion

एव श्रुतिविचारात्प्राग्यथा यद्वस्तु भासते ।
विचारेण विपर्येति ततस्तच्चिन्त्यता वियत् ॥ ६६ ॥

66 Before a proper course of enquiry, Brahman appears as the phenomenal universe When after a study of the Vedas, the illusory nature of the phenomenal universe is recognised Brahman comes to be known as the real basis Therefore Akasa should be enquired into

भिन्ने वियत्सती शब्दभेदाद्बुद्धेश्च भेदत ।
वाय्वादिष्वनुवृत्त सत्र तु व्योमेति भेदधी ॥ ६७ ॥

67 On account of the different names which denote them and on account of the different meanings conveyed to the intellect by these names, Brahman and Akasa are to be considered different Our notions of Brahman and ether totally differ While Brahman or existence is the inseparable accompaniment of all things e g, air, ether (Akasa) is not such

या शक्ति कल्पयेद्व्योम सा सद्व्योम्नोरभिन्नताम् ।
आपाद्य धर्मधर्मित्व व्यत्ययेनावकल्पयेत् ॥ ६३ ॥

63 The same Maya which caused the evolution of Akasa from Brahman first made them look non different from each other (as in the form of speech 'space exists') and then caused the real existence (which is Brahman) to appear as a mere attribute having Akasa as its basis (as when we say 'space has existence')

सतो व्योमत्वमापन्न व्योम्न सत्ता तु लौकिका ।
तार्किकाश्चावगच्छन्ति मायाया उचित हि तत् ॥६४॥

64 Brahman has the existence of Akasa superimposed on it and has become Akasa All men including even logicians speak of Akasa as *having the property of existence* This is the peculiarity of Maya

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अन्यथात्व भ्रमेणेति न्यायोऽय सार्वलौकिक ॥ ६५ ॥

65 When a substance (e g, mother of pearl) appears as such, it is called true percep

tion When it appears as another substance (e g, silver) the false appearance is admitted by all to be justly due to illusion

एव श्रुतिविचारात्प्राग्यथा यद्वस्तु भासते ।
विचारेण विपर्येति ततस्तच्चिन्त्यता वियत् ॥ ६६ ॥

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भिन्ने वियत्सती शब्दभेदाद्बुद्धेश्च भेदत ।
वाय्वादिष्वनुवृत्त सन्न तु व्योमेति भेदधी ॥ ६७ ॥

67 On account of the different names which denote them and on account of the different meanings conveyed to the intellect by these names, Brahman and Akasa are to be considered different Our notions of Brahman and ether totally differ While Brahman or existence is the inseparable accompaniment of all things e g, air, ether (Akasa) is not such

सद्वस्त्वधिकवृत्तित्वाद्धर्मि व्योम्नस्तु धर्मता ।
धिया सत पृथक्कारे ब्रूहि व्योम किमात्मकम् ॥ ६८ ॥

68 Existence pervades every thing in the universe While ether (Akasa) is one of the things pervaded by it If existence be separated in thought from Akasa what is left of Akasa?

अवकाशात्मक तच्चेदसत्तदिति चिन्त्यताम ।
भिन्न सतोऽसच्च नेति वक्षि चेद्व्याहृतिस्तव ॥ ६९ ॥

69 If after existence is separated from Akasa, you say that space is left, we reply that in that case it must be of the nature of non-existence If you say that Akasa is distinct from existence and yet not of the nature of non-existence,, you will be contradicting yourself

भातीति चेद्भातु नाम भूषण मायिकस्य तत् ।
यदसद्भासमान तन्मिथ्या स्वप्नगजादिवत् ॥ ७० ॥

70 If it be said that Akasa is manifested we say that it is so much to the credit of the magician The appearance of an object which

does not really exist is said to be illusion, like an elephant seen in a dream

जातिव्यक्ती देहिदेहौ गुणद्रव्ये यथा पृथक् ।
वियत्सतोस्तथैवास्तु पार्थक्यं कोऽत्र विस्मयः ॥ ७१ ॥

71 A distinction is commonly recognised between a class and a member of the class, a living person and his body, an attribute and the possessor of an attribute A similar distinction may be made between Akasa and Brahman (existence) Why should this be considered strange ?

बुद्धोऽपि भेदो नो चित्ते निरूढिं याति चेत्तदा ।
अनैकाग्र्यात्मशयाद्वा रूढ्यभावोऽस्य ते वद ॥ ७२ ॥

72 If it be said that though one may perceive by intellect the distinction between Akasa and Brahman, one cannot feel convinced of the truth of the difference, it may be asked in reply whether this want of conviction is due to want of concentration or lingering doubt

अप्रमत्तो भव ध्यानादाद्येऽन्यस्मिन्विवेचनम् ।
कुरु प्रमाणयुक्तिभ्यां ततो रूढतमो भवेत् ॥ ७३ ॥

73 In the first case fix your attention and ponder over the matter In the second case make a discrimination by the help of evidence and reasoning Then conviction will follow

ध्यानान्मानाद्युक्तितोऽपि रूढे भेदे वियत्सतो ।
न कदाचिद्वियत्सत्यं सद्वस्तु च्छिद्रवन्न च ॥ ७४ ॥

74 When once with the help of meditation, evidence and reasoning Akasa and Brahman are differentiated from each other, never will one confound Akasa with the real entity nor Brahman with Akasa characterised by space

ज्ञस्य भाति सदा व्योम निस्तत्त्वोल्लेखपूर्वकम् ।
सद्वस्त्वपि विभात्यस्य निश्छिद्रत्वपुरःसरम् ॥ ७५ ॥

75 To the enlightened, Akasa always appears as the product of illusion and Brahman as being unassociated with the attributes of Akasa

वासनाया प्रवृद्धाया वियत्सत्यत्ववादिनम् ।
सन्मात्रबोधयुक्तं च दृष्ट्वा विस्मयते बुधः ॥ ७६ ॥

76 The man whose belief in the unreality of Akasa has been strengthened by constant meditation wonders at those who argue that Akasa is a real entity and at those who have no conception of the real entity apart from the idea of space &c

एवमाकाशमिथ्यात्वे सत्सत्यत्वे च वासिते ।
न्यायेनानेन वाय्वादे सद्वस्तु प्रविविच्यताम् ॥ ७७ ॥

77 After establishing the unreality of Akasa and the reality of the only entity, a similar line of argument will differentiate Brahman or the nature of existence from air and other elementary principles

सद्वस्तुन्येकदेशस्था माया तत्रैकदेशगम् ।
वियत्तत्राप्येकदेशगतो वायु प्रकल्पित ॥ ७८ ॥

78 While existence is unlimited, the sphere of Maya is conceived to be limited, that of Akasa more limited still and that of air yet more so

शोषस्पर्शौ गतिर्वेगो वायुधर्मा इमे मता ।
त्रय स्वभावा सन्मायाव्योम्ना ये तेऽपि वायुगा ॥

79 The properties of air are absorbing moisture, capability of affecting the sense of touch, motion and speed The thereefold characteristics of Existence, Maya and Akasa also occur in air

वायुरस्तीति सद्भाव सतो वायौ पृथक्कृते ।
निस्तत्त्वरूपता मायास्वभावो व्योमगो ध्वनि ॥ ८० ॥

80 The use of the term 'air exists' is due to the principle of universal accompaniment Existence The unreality of air when the idea of existence is taken away from it, shows that it is of the nature of Maya The ability to produce sound which is characteristic of Akasa is also found in air

सतोऽनुवृत्ति सर्वत्र व्योम्नो नेति पुरेरितम् ।
व्योमानुवृत्तिरधुना कथ न व्याहत वच ॥ ८१ ॥

81 (The opponent now says) 'you said that the real entity was the concomitant of everything in this world and that Akasa was not, and now you say that the latter is a concomitant of air Is there no contradiction in what you say "

छिद्रानुवृत्तिर्नेतीति पूर्वोक्तिरधुना त्वियम् ।
शब्दानुवृत्तिरेवोक्ता वचसो व्याहति कुत ॥ ८२ ॥

82 (The Vedantin replies as follows) "It was said on a previous occasion that the spatial attribute of Akasa which was its special characteristic, was not present in air, but what is now said is that the sound producing character of Akasa is present in air, so tell me where the contradiction lies"

ननु सद्वस्तुपार्थक्यादसत्त्व चेत्तदा कथम् ।
अव्यक्तमायावैषम्यादमायामयतापि नो ॥ ८३ ॥

83 (A second objection is now brought forward) "If you infer the unreality of air from its being different from real entity, why should you not also assume its difference from Maya seeing that air is perceived by the senses and Maya is not"

निस्तत्त्वरूपतैवात्र मायात्वस्य प्रयोजिका ।
सा शक्तिकार्ययोस्तुल्या व्यक्ताव्यक्तत्वभेदिनो ॥ ८४ ॥

84 (It is answered in the following way) "When we spoke of the unreality of air, we

meant that the unreality was due to its being of the nature of Maya The unreality is common to Maya and its effects, as both differ from Existence, notwithstanding the fact that Maya is imperceptible while its effects are perceptible

सदसत्त्वविवेकस्य प्रस्तुतत्वात्स चिन्त्यताम् ।
असतोऽवान्तरो भेद आस्तां तच्चिन्तयात्र किम् ॥८५॥

85 Let us moreover confine ourselves to the consideration of the point at issue, viz, the difference between the real and unreal What is the good of digressing to discuss the difference between the perceptible and the imperceptible both of which are due to the unreal Maya"

सद्वस्तु ब्रह्म शिष्टोंशो वायुर्मिथ्या यथा वियत् ।
वासयित्वा चिरं वायोर्मिथ्यात्वं मरुतं त्यजेत् ॥ ८६ ॥

86 Therefore know that the real entity in air is Brahman, the rest as in the case of Akasa being simply illusory Realising the unreality of air, give up the idea of its reality

चिन्तयेद्वह्निमप्येवं मरुतो न्यूनवर्तिनम् ।
ब्रह्माण्डावरणेष्वेषा न्यूनाधिकविचारणा ॥ ८७ ॥

87 Fire whose sphere is more limited than that of air should be similarly considered A like consideration will point to the relative limitation of the spheres of the other sheaths of the universe (i e,) water and earth

वायोर्दशांशतो न्यूनो वह्निर्वायौ प्रकल्पित ।
पुराणोक्त तारतम्य दशांशैर्भूतपञ्चके ॥ ८८ ॥

88 Fire was formed from air and consists of only one tenth part of it It is stated in the Puranas that each elementary principle is only one tenth as extensive as the preceding one (This numerical limit is altogether fanciful)

वह्निरुष्ण प्रकाशात्मा पूर्वानुगतिरत्र च ।
अस्ति वह्नि स निस्तत्त्व शब्दवान्स्पर्शवानपि ॥ ८९ ॥

89 Fire is of the nature of heat and light The attributes of its causes are also inherent in it, as its being spoken of as existing, its unreality apart from Existence, its ability to affect organs of sound and of touch

सन्मायाव्योमवाय्वंशैर्युक्तस्याग्नेर्निजो गुण ।
रूप तत्र सत सर्वमन्यद्बुद्ध्या विविच्यताम् ॥ ९० ॥

90 These are respectively due to real entity (Brahman), Maya, Akasa and air The specific quality of fire is colour By a process of reasoning, Existence which is the basis of all properties of fire has to be differentiated from them

सतो विवेचिते वह्नौ मिथ्यात्वे सति वासिते ।
आपो दशाशतो न्यूना कल्पिता इति चिन्तयेत् ॥९१॥

91 After *realising the unreality* of fire when considered apart from Brahman, we can proceed to a consideration of water which is evolved from fire and consists of only a tenth part of it

सन्त्यापोऽमू शून्यतत्त्वा सशब्दस्पर्शसयुता ।
रूपवत्योऽन्यधर्मानुवृत्त्या स्वीयो रसो गुण ॥ ९२ ॥

92 The properties of water, e g, Existence, unreality apart from Existence, and the ability to affect the organs sound, touch and sight, are due to its association with Brahman, Maya, Akasa, air and fire respectively Its own quality is its power of exciting the sense of taste

सतो विवेचितास्वप्सु तन्मिथ्यात्वे च वासिते ।
भूमिर्दशाशतो न्यूना कल्पिताप्स्विति चिन्तयेत् ॥९३॥

93 Having realised the unreality of water apart from Existence, we can consider about earth which arises from water and forms only one-tenth part of it

अस्ति भूस्तत्त्वशून्यास्या शब्दस्पर्शौ सरूपकौ ।
रसश्च परतो गन्धो नैज सत्ता विविच्यताम् ॥ ९४ ॥

94 The properties of earth e g, Existence, unreality apart from existence, and its power to appeal to the organs of sound, touch, sight and taste are due to its causes Its own attribute is the power to excite the sense of smell

पृथक्कृताया सत्ताया भूमिर्मिथ्यावशिष्यते ।
भूमेर्दशाशतो न्यून ब्रह्माण्ड भूमिमध्यगम् ॥ ९५ ॥

95 Earth also should be differentiated from Existence and its unreality realised In the midst of the earth one-tenth part of it is differentiated as (manifested universe known as) " Brahma's Egg"

The five elements hitherto treated of are the primal constituents of the phenomenal universe and as such they can never be perceived, though they contain in them the possibilities of *becoming* manifested

ब्रह्माण्डमध्ये तिष्ठन्ति भुवनानि चतुर्दश ।
भुवनेषु वसन्त्येषु प्राणिदेहा यथायथम् ॥ ९६ ॥

96 In the midst of 'Brahma's Egg' reside the fourteen worlds containing living creatures suited to each world

This is a Puranic classification of all possible kinds of worlds suited to be the abodes of all conceivable variety of living beings

ब्रह्माण्डलोकदेहेषु सद्वस्तुनि पृथक्कृते ।
असन्तोऽण्डादयो भान्तु तद्भानेऽपीह का क्षति ॥९७॥

97 By separating the real entity under lying the 'Brahma's egg' (as a whole) or the worlds and the various bodies (individually), they are all reduced to unreality (The opponent may say) "Yes, but they still appear" "Let them" (replies the Vedantin) "their appearance is no guarantee of their reality and the *appearance of an unreal thing*

cannot consisutute a claim for the existence of a second thing by the side of the secondless Brahman"

भूतभौतिकमायानामसत्त्वेऽत्यन्तवासिते ।
सद्वस्त्वद्वैतमित्येषा धीर्विपर्येति न क्वचित् ॥ ९८ ॥

98 When, with regard to unreality, the elements, the results of their combination and Maya are realised to be on an equal footing, nothing will ever affect the comprehension of the secondless One

सदद्वैतात्पृथग्भूते द्वैते भूम्यादिरूपिणि ।
तत्तदर्थक्रिया लोके यथा दृष्टा तथैव सा ॥ ९९ ॥

99 Even after the world with its appearance of duality, is differentiated from the secondless Existence, worldly objects will continue to appear to have the same uses and properties (to the knower) as they were previous to the dawn of knowledge

साङ्ख्यकाणादबौद्धाद्यैर्जगद्भेदो यथा यथा ।
उत्प्रेक्ष्यतेऽनेकयुक्त्या भवत्वेष तथा तथा ॥ १०० ॥

100 The dual conception of the world

established bv the reasonings of Sankhyas, Kanadas and Bouddhas are all acceptable to the Vedantin in the ordinary affairs of life

Whatever be the changes that might occur in our conception of the world owing to the ever progressing Science, they will in no way affect the position of the Vedantin as they lie altogether outside his sphere The Sankhyas and others were the logicians and scientists of ancient India and hence the direct reference made to them

अवज्ञात सदद्वैत नि शङ्कैरन्यवादिभि ।
एव का क्षतिरस्माक तद्द्वैतमवजानताम् ॥ १०१ ॥

101 Those that reason otherwise, recklessly disregard the real entity, the One without a second (which has been established bv evidence from Vedas, reasoning and experience) Being convinced of the unreality of all dual conception, how can it at all injure our position ?

द्वैतावज्ञा सुस्थिता चेदद्वैते धी स्थिरा भवेत् ।
स्थैर्ये तस्या पुमानेप जीवन्मुक्त इतीर्यते ॥ १०२ ॥

102 When once the intellect is weaned from the notion of duality, it becomes confirmed in the conception of the secondless One The

person who has such a firm conviction is known as one liberated in this life

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥१०३॥

103 Sri Krishna tells Arjuna that one who is established in this Brahmic state is never more subjected to delusion If one attains to this state even at the end, one attains the bliss of Brahman

सदद्वैतेऽनृतद्वैते यदन्योन्यैक्यवीक्षणम् ।
तस्यान्तकालस्तद्भेदबुद्धिरेव न चेतरः ॥ १०४ ॥

104 The phrase "at the end" does not mean "during the last moments of life" but refers to the time when one gets rid of the mutual superimposition on the real secondless One, of the unreal duality by which the one is wrongly identified with the other and understands the true difference between the two

This intellectual new birth deals the death blow to the previous wrong notion of duality and marks the cessation of all illusion

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अवज्ञातं सदद्वैतं निःशङ्कैरन्यवादिभिः ।
एवं का क्षतिरस्माकं तद्द्वैतमवजानताम् ॥ १०१ ॥

101 Those that reason otherwise, recklessly disregard the real entity, the One without a second (which has been established by evidence from Vedas, reasoning and experience) Being convinced of the unreality of all dual conception how can it at all injure our position ?

द्वैतावज्ञा सुस्थिता चेदद्वैते धीः स्थिरा भवेत् ।
स्थैर्ये तस्याः पुमानेष जीवन्मुक्त इतीर्यते ॥ १०२ ॥

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This intellectual new birth deals the death blow to the previous wrong notion of duality and marks the cessation of all illusion

यद्वान्तकाल प्राणस्य वियोगोऽस्तु प्रसिद्धित ।
तस्मिन्कालेऽपि न भ्रान्तेर्गताया पुनरागम ॥ १०५॥

105 The term "at the end" may also be taken to mean "during the last moments of life" as commonly understood for even if the illusion disappears at the dying hour, it returns no more

नीरोग उपविष्टो वा रुग्णो वा विलुठन्भुवि ।
मूर्छितो वा त्यजत्वेष प्राणान्भ्रान्तिर्न सर्वथा ॥ १०६॥

106 To him there is no delusion of duality, whether in his dying moments he is healthy and sitting up or ill and rolling on ground or unconscious

A real Vedantin cannot be said to die for to him death is a term having meaning only in the objective world To one that identifies himself as the perennial stream of consciousness, it is void of any significance Vedanta is the only school of thought that through a rigid course of reasoning from which there is no escape, supplies this consolation, after which every other school has been dreamily hankering

दिने दिने स्वप्नसुप्त्योरधीते विस्मृतेऽप्ययम् ।
परेद्युर्नानधीत स्यात्तद्वद्विद्या न नश्यति ॥ १०७॥

107 During sleep and dreaming state, day by day, the knowledge of the Vedas which have been learnt is not lost After awakening a man remembers what he has learnt Likewise a man in an unconscious condition while dying does not lose the knowledge of Brahman he has realised in the waking state

प्रमाणोत्पादिता विद्या प्रमाण प्रबल विना ।
न नश्यति न वेदान्तात्प्रबल मानमीक्ष्यते ॥ १०८ ॥

108 Conviction of the Vedantic doctrine of Brahman arising from the evidence of the Vedas cannot be destroyed unless some stronger evidence is brought against it and we can find no stronger evidence than Vedas

Here the authority of the Vedas is identical with the experience of self and nothing can overthrow the evidence of such experience All knowledge of the secondless Self can proceed from the self, therefore the source of Vedas must be identified with the self This is what is meant by Veda apourusheyatva (i e,) the fact of the Vedas having no personal author Cf Sri Sankara's commentary on Prasnopanishad, 6th Prasna and third Verse

तस्माद्वेदान्तसंसिद्धं सदद्वैतं न बाध्यते ।
अन्तकालेऽप्यतो भूतविवेकान्निर्वृतिः स्थिता ॥ १०९ ॥

इति महाभूतविवेकप्रकरणम् ॥

109 Even during dying moments, the knowledge of the only real entity established by Vedantic evidence is never affected Therefore a study of the nature of the five elementary principles and their differentiation from Brahman leads to Moksha (i e,) final emancipation (from the sorrows of life due to illusion which leads to the ever recurring series of births and deaths Since it is illusion that leads to repeated births, transmigration of souls from Vedantic point of view, is just as illusive as this world)

SUMMARY OF CHAPTER II

Knowledge of Brahman described as secondless Existence, can be got by differentiating it from the five elementals, Akasa, Air, Fire, Water and Earth This classification of matter into the five elementals is founded on a psychological basis and does not in any way conflict with the teachings or discoveries of emperical sciences They are postulated merely according to the senses they affect Akasa or ether is that portion of matter, the effects of which appeal to the sense of hearing, air to hearing and touch, fire to hearing, touch and sight, Water to hearing, touch, sight and taste and earth to all the five senses The five elementals are the primal constituents of the phenomenal universe and as such they can never be perceived, though they contain in them the possibilities of becoming manifested Each of the perceived elementals contains one half of its own proper principle and one eighth of each of the other four

The five organs of sense and the five organs of action are controlled by the internal organ or Antahkarana which is divisible into two portions, mind (manas) the faculty of doubt and intellect (buddhi) the faculty of certitude The Antahkarana is made up of the three gunas satva, rajas and tamas, the effects of

which are given in the summary of the first chapter The Antahkarana will consequently be undergoing modi fications Satvic acts give rise to merit, Rajasic to demerit and Tamasic to neither Tamasic acts cause wastage of life time Idea of egoity begets the idea of agency When egoity or personality becomes attached to buddhi (intellect) it is the usage of the world to con nect all the acts with agents Everything that is perceived by the sensory organs organs of action, mind, reasoning, scriptures etc, we speak of as this universe and is denoted by 'Idam in the text "Sadeva Soumya idam agra asit' (there was only Existence before creation) To say that 'nothing existed prior to crea tion is contradiction in speech, as 'nothing cannot be united to existence, nor can it be of the nature of exis tence Even the use of term 'before creation' is mere ly a concession to the beginner, as in the pupillary stage he cannot think and speak without reference to time and space In the real state of things we have just something left which is stable, profound, beyond thought, self luminous, immanent, unspeakable, imper ceptible and which is not non existence We experience that Brahman in a state of realisation in which the mind is quiescent, that is when there is no idea of subject and object as separate entities Mind being absent, no ideas can originate either of existence or non existence It can only be realised as pure Existence A power known as Maya is supposed to exist in Brahman It has no independent existence

apart from Brahman It is not non existence like a man s horn, nor is it of the nature of existence like Biahman In fact its nature cannot be defined in terms of existence or non existence Maya is supposed to operate in a part of Brahman but the conception of Brahman as partible is a concession to the beginner Brahman remains pure and unaffected while Maya is operating and Maya has no substratum other than Brahman The first modification of Maya is Akasa (ether) of the nature of space The saying 'Akasa exists means that the existence of Brahman accompanies Akasa as its basis But Maya which evolved Akasa from Brahman, made Akasa and Brahman look non different from each other as when we say 'Akasa exists and then caused the real existence of Brahman to appear as a mere attribute having Akasa as its basis, as when we say 'Akasa has existence Before enquiry, Brahman appears as the phenomenal universe but when after enquiry, the illusory nature of the universe comes to be known, Brahman is recognised as the real basis Existence of Brahman is the inseperable accompaniment of all things and Akasa is not If existence is separated in thought from Akasa, nothing of Akasa is left The appearance of an object which does not really exist is simply illusion like an elephant seen in a dream A conviction of the truth of the difference between Brahman and Akasa will come about by proper discrimination and cogitation A similar line of argument will differentiate Brahman of

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the nature of existence from air and other elementals In a portion of the elemental earth is manifested the universe known as 'Brahmanda' (Brahma s egg) containing all possible kinds of worlds suited to be the abodes of all conceivable varieties of living beings By separating the real entity underlying the Brahmanda as a whole and the various bodies individually they are all reduced to unreality But their continuing to appear real, even after one is convinced of their unreality is no guarantee of their reality and the appearance of an unreal thing (as for instance in a dream) cannot constitute a claim for the existence of a second thing by the side of the secondless Brahman When the elementals the results of their combination and Maya are realised to be on an equal footing as regards their unreality, nothing will ever affect the comprehensionof the secondless one Therefore whatever be the changes that *might occur in our con ception* of the world owing to ever progressing science, they will in no way affect the position of the Vedantin, for they lie altogether outside his sphere Discoveries of science can still be described in terms of perception or phenomena When once the intellect is weaned from the notion of duality, it becomes confirmed in the conception of the secondless One The person who has such a firm conviction is known as one liberated in this life (Jivanmukta) A real Vedantin can never be said to die, for to him *death is a term having a meaning only* in the objective world It has no significance to one

who identifies himself with eternal consciousness The study of the nature of the five elementals and their differentiation from Brahman leads to final emancipation from the sorrows of life due to illusion which leads one to ever recurring series of births and deaths Since it is illusion that leads to repeated births, transmigration of souls, from the Vedantic point of view, is just as illusive as this World

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CHAPTER III

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पञ्चकोशविवेकप्रकरणम् ॥

गुहाहित ब्रह्म यत्तत्पञ्चकोशविवेकत ।
बोद्धु शक्य तत कोशपञ्चक प्रविविच्यते ॥ १ ॥

1 That Brahman who is (described in the Taittiriya Upanishad as being) hidden in a cavern, can be properly apprehended by differentiating it from the five sheaths Therefore the five sheaths are now discussed

देहादभ्यन्तर प्राण प्राणादभ्यन्तर मन ।
तत कर्ता ततो भोक्ता गुहा सेय परपरा ॥ २ ॥

2 By the term 'cavern' is meant the series of sheaths, beginning with that of food which contains within it that of Prana, which encloses that of mind in which is included that of intellect (the actor) which in turn holds in itself that of bliss (the enjoyer)

पितृभुक्तान्नजाद्वीर्याज्जातोऽन्नेनैव वर्धते ।
देह सोऽन्नमयोऽनात्मा प्राक्चोर्द्ध्वं तदभावत ॥ ३ ॥

3 The body which is derived from the sperm and ovum produced in the bodies of parents as a result of their taking food and which grows in consequence of food being taken is spoken of as the sheath of food It cannot be Atma as it is absent before birth and after death

पूर्वजन्मन्यसन्नेतज्जन्म सपादयेत्कथम् ।
भाविजन्मन्यसत्कर्म न भुञ्जीतेह सचितम् ॥ ४ ॥

4 (If the Atma is identified with the body then) on account of the non existence of Atma prior to birth, this incarnation should be described as a result without a cause, which is a logical fault, also on account of the non existence of Atma after death, good and bad deeds performed in this incarnation would be left without a proper recompense (in other words causes would operate without producing effects, which would be another logical fault Therefore Atma cannot be described as the body)

पूर्णो देहे बलं यच्छन्नक्षाणां यः प्रवर्तकः ।
वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥ ५ ॥

5 That Prana which pervades the whole body, gives it strength and enables the senses to operate, is known as the Pranic sheath Neither is this, Atma, as it is devoid of consciousness

अहंता ममतां देहे गेहादौ च करोति यः ।
कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥ ६ ॥

6 That which produces the ideas of 'I' and 'mine' in the body and houses &c respectively, is the sheath of mind As it is swayed by likes and dislikes and has no stability it cannot be Atma

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा ।
चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥ ७ ॥

7 That intellect which is associated with reflection of supreme consciousness, which becomes latent during sleep and pervades the whole body up to the tips of the nails, during waking state, forms the sheath of intellect Neither can it be Atma (as it is subject to modifications)

कर्तृत्वकरणत्वाभ्या विक्रियेतान्तरिन्द्रियम् ।
विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ॥ ८ ॥

8 As the one internal organ manifests itself in two phases of Agent and Instrument, it is differentiated into the sheaths of intellect and mind, which respectively operate inwards and outwards

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥ ९ ॥

9 Occasionally when experiencing joy the reward of good actions, the intellect is directed inwards and gets the bliss or Atma reflected in it and when enjoyment is over becomes latent in the form of sleep This constitutes the sheath of bliss

कादाचित्कत्वतोऽनात्मा स्यादानन्दमयोऽप्ययम् ।
बिम्बभूतो य आनन्द आत्मासौ सर्वदास्थिते ॥ १० ॥

10 Though a reflection of bliss, it is occasional and therefore cannot be Atma Therefore that bliss which is eternal and never changing and which causes a reflection of itself in intellect is Atma

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।
मा भूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥ ११ ॥

11 (An opponent now says) "We are ready to admit that the sheaths beginning with the body and ending with the sheath of bliss are not of the nature of Atma But there is nothing else that is experienced" (Therefore you end in positing nothing)

बाढं निद्रादयः सर्वेऽनुभूयन्ते न चेतरः ।
तथाप्येतेऽनुभूयन्ते येन तं को निवारयेत् ॥ १२ ॥

12 (To this we reply) "True, the five sheaths are experienced by some one, but that which is not of the nature of the five sheaths is not the subject of experience That by which the five sheaths are experienced is itself the Atma, And who can get over this fact?"

स्वयमेवानुभूतित्वाद्विद्यते नानुभाव्यता ।
ज्ञातृज्ञानान्तराभावादज्ञेयो न त्वसत्तया ॥ १३ ॥

13 As Atma is of the nature of experience at first hand, it cannot be experienced by anything else It is not known because it

cannot become the object of experience in the absence of another knower and knowledge and not because it does not exist (For if Atma did not exist at all, no one can possibly experience the five sheaths as such)

माधुर्यादिस्वभावानामन्यत्र स्वगुणार्पिणाम् ।
स्वस्मिंस्तदर्पणापेक्षा नो न चास्त्यन्यदर्पकम् ॥ १४ ॥

14 Just as sugar possesses the power of imparting sweetness to other substances when mixed with them, but does not require any sub-substance to impart sweetness to itself Nor is there any such substance

अर्पकान्तरराहित्येऽप्यस्त्येषा तत्स्वभावता ।
मा भूत्तथानुभाव्यत्वं बोधात्मा तु न हीयते ॥ १५ ॥

15 Though there may be no other substances to which sugar can impart its sweetness, still it always keeps its own sweet nature Similarly though there may be nothing else which can be experienced by Atma, Atma itself does not lose its nature of consciousness

स्वयंज्योतिर्भवत्येष पुरोऽस्माद्भासतेऽखिलात् ।
तमेव भान्तमन्वेति तद्भासा भास्यते जगत् ॥ १६ ॥

16 The Vedas also declare that Atma is self-luminous The self alone was shining before the evolution of all these worlds The manifestation of the universe is dependant on Atma which is self luminous The whole universe derives its manifestability from the self-luminous Atma

येनेद जानते सर्वं तत्केनान्येन जानताम् ।
विज्ञातार केन विद्याच्छक्त वेद्ये तु साधनम् ॥ १७ ॥

17 How can anything else know that by which the whole universe is known? By what can the knower be known (Mind) the instrument (of knowledge) can only operate on percepts

स वेत्ति वेद्य तत्सर्वं नान्यस्तस्यास्ति वेदिता ।
विदिताविदिताभ्या तत्पृथग्बोधस्वरूपकम् ॥ १८ ॥

18 The Atma knows everything that can be known There is no other knower than Atma That Atma which is of the nature of consciousness is distinct from the known and the unknown

बोधेऽप्यनुभवो यस्य न कथचन जायते ।
त कथ बोधयेच्छास्त्र लोष्ठ नरसमाकृतिम् ॥ १९ ॥

19 Persons who perceive things and yet complain that they do not experience them are merely lumps of clay in human form (for experience underlies all perception) How can scriptures teach such persons ?

जिह्वा मेऽस्ति न वेत्युक्तिर्लज्जायै केवलं यथा ।
न बुध्यते मया बोधो बोद्धव्य इति तादृशी ॥ २० ॥

20 (Not reflecting that without tongue one cannot speak) if one says "Have I or have I not a tongue" he has reason to be ashamed of himself Similarly also if one says "I don't know consciousness, it must be taught me again" (That is to say, without consciousness one cannot say that he knows or does not know Both perception and knowledge presuppose experience or consciousness)

यस्मिन्यस्मिन्नस्ति लोके बोधस्तत्तदुपेक्षणे ।
तद्बोधमात्रं तद्ब्रह्मेत्येवं धीर्ब्रह्मनिश्चय ॥ २१ ॥

21 In this world, whatever object you come to have a knowledge of, give up the idea of object in it and what remains is pure consciousness This is what is known as determining Brahman

पञ्चकोशपरित्यागे साक्षिबोधावशेषत ।
स्वस्वरूपं स एव स्याच्छून्यत्वं तस्य दुर्घटम् ॥ २२ ॥

22 Similarly in the knowledge of the five sheaths give up the objective element, viz, the sheaths and what remains is the witness, the self, of the nature of pure consciousness Non existence cannot possibly be predicated of it

अस्ति तावत्स्वयं नाम विवादाविषयत्वत ।
स्वस्मिन्नपि विवादश्चेत्प्रतिवाद्यत्र को भवेत् ॥ २३ ॥

23 For, the fact of one's existence cannot form the subject-matter of dispute for anybody If one begins to have doubts of one's own existence who can be the disputant

It is not open to anybody to doubt his own existence, for the very fact of doubting presupposes his existence

स्वासत्त्वं तु न कस्मैचिद्रोचते विभ्रमं विना ।
अत एव श्रुतिर्बाधं ब्रूते चासत्त्ववादिन ॥ २४ ॥

24 Unless one is under a delusion, nobody would like to argue, that he himself is non-existent Therefore Vedas declare the

untenability of the position of one who argues the non-existence of self

The untenability of position arises from its being immediately contradicted by the fact of consciousness

असद्ब्रह्मेति चेद्वेद स्वयमेव भवेदसत् ।
अतोऽस्य मा भूद्वेद्यत्वं स्वसत्त्वं त्वभ्युपेयताम् ॥ २५ ॥

25 If one denies the existence of Brahman then he himself becomes non existent (as Brahman and Self are identical) Therefore it is impossible that Atma can ever become the object of knowledge So let the existence of Self be first acknowledged

कीदृक्तर्हीति चेत्पृच्छेदीदृक्ता नास्ति तत्र हि ।
यदनीदृगताहक्च तत्स्वरूपं विनिश्चिनु ॥ २६ ॥

26 If you ask us " What is the nature of Atma ?" we reply that its nature is such that it cannot be described as this or that Therefore the nature of Atma is neither such nor such

अक्षाणां विषयस्त्वीदृक्परोक्षस्तादृगुच्यते ।
विषयी नाक्षविषयः स्वत्वान्नास्य परोक्षता ॥ २७ ॥

पञ्चकोशपरित्यागे साक्षिबोधावशेषत ।
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विषयी नाक्षविषय स्वत्वान्नास्य परोक्षता ॥ २७ ॥

27 Any object that can be grasped by the senses can be described as 'this' Any object that cannot be grasped by the senses (e g, Virtue) can be described as 'that' But the knower cannot be the object of the senses and being the Self of every being, it cannot be the object of mediate perception

अवेद्योऽप्यपरोक्षोऽत स्वप्रकाशो भवत्ययम् ।
सत्य ज्ञानमनन्त चेत्यस्तीह ब्रह्मलक्षणम् ॥ २८ ॥

28 Though beyond the reach of the intellect, it is still immediately experienced, for it is self luminous Existence, consciousness and infinity are given (in Vedas) as indications of Brahman

सत्यत्व बाधराहित्य जगद्बाधैकसाक्षिण ।
बाध किं साक्षिको ब्रूहि न त्वसाक्षिक इष्यते ॥ २९ ॥

29 Existence is defined as that which is not liable to destruction How then can destruction be predicated of Atma who is the witness of the destruction of the objective world (during the states of sleep, enlightened reflection (samadhi) &c) And who witnesses

the destruction of Atma ? To speak of destruction occuring without there being a witness to it is untenable

अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते वियत् ।
शक्येषु बाधितेष्वन्ते शिष्यते यत्तदेव तत् ॥ ३० ॥

30 After the destruction of all objects having shape what remains is the shapeless space (Akasa) Similarly what remains after name and form are got rid of from the objective world, is to be understood as the indescribable 'that' (Parabrahma)

सर्वबाधेन किंचिच्चेद्यन्न किंचित्तदेव तत् ।
भाषा एवात्र भिद्यन्ते निर्बाधं तावदस्ति हि ॥ ३१ ॥

31 If it be objected that nothing remains after the destruction of names and forms, we reply that the very consciousness which enables you to say that nothing remains is Brahman. Language only breaks down in describing Brahman but the indestructible Brahman remains all the same

अत एव श्रुतिर्बाध्य बाधित्वा शेषयत्यद ।
स एष नेति नेत्यात्मेत्यतद्व्यावृत्तिरूपत ॥ ३२ ॥

32 Therefore Vedas describe Atma in such words as "not this" "not this" After excluding all objects having name and form, as being not Atma, what remains as being impossible to be excluded is pure consciousness or Brahman

इद रूप तु यद्यावत्तत्त्यक्तु शक्यतेऽखिलम् ।
अशक्यो ह्यनिदंरूप स आत्मा बाधवर्जित ॥ ३३ ॥

33 Everything perceptible to the senses can be given up (as being not Atma) It is impossible to exclude the witness who cannot be the percept (but only the perceiver) Therefore that which is indestructible is Brahman

सिद्ध ब्रह्मणि सत्यत्व ज्ञानत्व तु पुरेरितम् ।
स्वयमेवानुभूतित्वादित्यादिवचनै स्फुटम् ॥ ३४ ॥

34 Thus is established the eternal existence of Brahman as also his pure consciousness from the texts quoted above regarding Brahman being of the nature of existence

न व्यापित्वाद्देशतोऽन्तो नित्यत्वान्नापि कालत ।
न वस्तुतोऽपि सार्वात्म्यादानन्त्य ब्रह्मणि त्रिधा ॥३५॥

35 As he is all pervasive, he is not limited by space As he is eternal he is not bound by time As he is of the nature of everything in the universe, he is not limited by any object Therefore in all the three respects Brahman is infinite

This is the exoteric description of Brahman

देशकालान्यवस्तूना कल्पितत्वाच्च मायया ।
न देशादिकृतोऽन्तोऽस्ति ब्रह्मानन्त्य स्फुट तत. ॥३६॥

36 As time, space and objects are figments of illusion (Maya) Brahman cannot be limited by any of the three Therefore thus also is established the infinity of Brahman

This is the esoteric description of Brahman

सत्य ज्ञानमनन्त यद्ब्रह्म तद्वस्तु तस्य तत् ।
ईश्वरत्व च जीवत्वमुपाधिद्वयकल्पितम् ॥ ३७ ॥

37 That which is indicated by existence, consciousness and infinity is Brahman The ideas of Omniscient Lord (Iswara) and the Sensceint soul (Jiva) are superimposed on Brahman by the two illusory associates Maya and Avidya respectively

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शक्तिरस्त्यैश्वरी काचित्सर्ववस्तुनियामिका ।
आनन्दमयमारभ्य गूढा सर्वेषु वस्तुषु ॥ ३८ ॥

38 Associated with Iswara, there is a certain indefinable force having the power of directing everything in this universe It is latent in all objects beginning with the sheath of bliss

The notion of force implies some resistance to be overcome and cannot be conceived unless in relation to the muscular system of man As such, force, energy, power &c are bereft of any signification in the real state of things (i e ,) independently of the human constitution Therefore all these notions are purely anthropomorphic

वस्तुधर्मा नियम्येरञ्शक्त्या नैव यदा तदा ।
अन्योन्यधर्मसाङ्कर्याद्विप्लवेत जगत्खलु ॥ ३९ ॥

39 If this force did not operate in nature determining the specific properties of things, there would be chaos resulting from the absence of demarcation of individual properties of things

चिच्छायावेशतः शक्तिश्चेतनेव विभाति सा ।
तच्छक्त्युपाधिसंयोगाद्ब्रह्मैवेश्वरतां व्रजेत् ॥ ४० ॥

40 This Mayic force appears as if it were

active only because of its being associated with a reflection of Brahman And Brahman becomes the Omniscient Lord only when united with this associate force

कोशोपाधिविवक्षाया याति ब्रह्मैव जीवताम् ।
पिता पितामहश्चैक पुत्रपौत्रौ यथा प्रति ॥ ४१ ॥

41 The same Brahman becomes the Senscient soul (Jiva) when associated with the five sheaths Just as one man is simultaneously the father and the grandfather when considered in relation to his son and grandson respectively (so the same Brahman becomes Iswara and Jiva at one and the same time when associated with Maya on the one hand and the five sheaths on the other)

पुत्रादेरविवक्षाया न पिता न पितामह ।
तद्वन्नेशो नापि जीव शक्तिकोशाविवक्षणे ॥ ४२ ॥

42 Just as apart from the considerations of son and grandson, a man is neither father nor grandfather, so also Brahman when considered apart from Mayic force and the five sheaths is neither Iswara nor Jiva

य एव ब्रह्म वेदैष ब्रह्मैव भवति स्वयम् ।
ब्रह्मणो नास्ति जन्मात पुनरेष न जायते ॥ ४३ ॥

इति पञ्चकोशविवेकप्रकरणम् ॥

43 He who in the aforesaid manner realises Brahman, himself becomes Brahman As Brahman is without birth, the person who realises Brahman is not subject to birth

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SUMMARY OF CHAPTER III

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Taittireya Upanishad describes Brahman as being hidden in a cavern of five sheaths of food, prana, mind intellect and bliss Atma is not to be identified with any of the five sheaths It is the witness, and the experiences of all the five sheaths are to be referred to the principle of egoity superimposed on the witness As Atma is of the nature of consciousness, it cannot become an object of experience If Atma did not exist at all, no one can possibly experience (i e ,) be conscious of the five sheaths as such Brahman may be deter minded by giving up the idea of object in all the percepts and taking the objectless consciousness which remains If in the knowledge of five sheaths, you give up the objective element (i e ,) the sheaths, what remains is the witness, the self of the nature of pure consciousness Non existence cannot be predicated of it as it is not open to anybody to doubt one's own existence If one denies the existence of Brahman, he denies his own existence, for Brahman is no other than the Self Existence, consciousness and infinity are given in the Vedas as indications of Brahman which is beyond the reach of words or intellect Existence is that which is not liable to destruction If names and

forms are got rid of from the objective world, existence alone remains The objection that "nothing' remains when names and forms are destroyed, is overcome by saying that the very consciousness which enables one to say that "nothing exists, is Brahman besides even that "nothing ' cannot be predicated unless as "known' which implies again consciousness As Brahman is beyond speech and can never be handled as the object of knowledge, Vedas describe it as "neti "neti (i e,) "*not this* "not this Every *percept* can be given up but it is impossible to exclude the witness who can never become the percept Therefore that which is indestructible is Brahman An exoteric way of proving Brahman to be infinite is to say, that he is not limited by space, as he is all pervasive that he is not limited by time as he is eternal that he is not limited by objects as he is of the nature of everything in the universe The esoteric way of doing the same, is to say that as time, space and objects are figments of illusion (maya), Brahman is infinite The idea of Jiva and Iswara are superimposed on Brahman by the associates Avidya and Maya respectively That is to say, the same Brahman becomes Jiva when associated with the five sheaths caused by Avidya and Iswara when associated with Maya When Brahman is considered apart from Maya and the five sheaths, there is neither Iswara nor Jiva Brahman is thus to be realised

CHAPTER IV

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द्वैतविवेक रणम् ॥

ईश्वरेणापि जीवेन सृष्ट द्वैत विविच्यते ।
विवेके सति जीवेन हेयो बन्ध स्फुटीभवेत् ॥ १ ॥

1 In this section is considered the world of duality created by Iswara and Jiva By such discrimination the bondage of duality which is to be given up by Jiva is made plain

माया तु प्रकृतिं विद्यान्मायिन तु महेश्वरम् ।
स मायी सृजतीत्याहु श्वेताश्वतरशाखिन ॥ २ ॥

2 The Swetasvatara Upanishad says that Maya is to be known as Primordial nature (prakriti) and that Brahman associated with Maya as Iswara, who creates all the universe

आत्मा वा इदमग्रेऽभूत्स ईक्षत सृजा इति ।
सकल्पेनासृजल्लोकान्स एतानिति बह्वृचा ॥ ३ ॥

3 The Aitereya Upanishad says that before creation, there was Atma alone and nothing else, that he thought of creating the worlds and then created them

ख वाय्वग्निजलोर्व्योषध्यन्नदेहा क्रमादमी ।
संभूता ब्रह्मणस्तस्मादेतस्मादात्मनोऽखिला ॥ ४ ॥

4 Taittereya Upanishad says that from Brahman alone arose in due order all this, viz, Ether (Akasa), air, fire, water and earth, herbs, food and bodies

बहु स्यामहमेवात प्रजायेयेति कामत ।
तपस्तप्त्वासृजत्सर्वं जगदित्याह तित्तिरि ॥ ५ ॥

5 And that desirous of assuming numerous forms, he meditated and then created the worlds

इदमग्रे सदेवासीद्बहुत्वाय तदैक्षत ।
तेजोऽवन्नाण्डजादीनि ससर्जेति च सामगा ॥ ६ ॥

6 The Chhandogya Upanishad says that before creation, there was only Brahman of the nature of existence and desiring to become

many he created all such things as fire, water, food and creatures born from eggs &c

The word "Ikshata" (ईक्षत) occurring in the texts quoted in stanzas 3 and 6 has to be carefully noted We have not given a literal rendering as the language does not permit it But the import of the word must not be ignored It means "he saw" and refers to the first stage of creation which was made possible only through the pure consciousness objectifying itself This objectifying is spoken of as 'Maya' The question of *when* and *why* this objectification arose is inadmissible for we are here explaining the origin of the world which includes time, space and causality Hence there cannot be a point of time when the objectification came about as time itself owes its birth to the objectification in question Neither can there have been a cause of the origin of the world, in the sense in which we understand the word 'cause', viz, a thing operating in time linking one prior event with a subsequent one

विस्फुलिङ्गा यथा वह्नेर्जायन्तेऽक्षरतस्तथा ।
विविधाश्चिज्जडा भावा इत्याथर्वणिका श्रुति ॥ ७ ॥

7 Mundakopanishad says that all animate and inanimate objects arose from Brahman, just as innumerable sparks are given off from a roaring fire

The Vedantin is warned here not to infer too much from the figure Though the sparks are parts of fire, the Jiva can, only from the lower point of view be looked upon as part of Brahman In fact Brahman is partless and is identical with Jiva The above is a mode of explanation suited to the comprehension of a beginner

जगदव्याकृत पूर्वमासीद्व्याक्रियताधुना ।
दृश्याभ्यां नामरूपाभ्यां विराडादिषु ते स्फुटे ॥ ८ ॥

8 The Brihadaranyakopanishad says that before creation the worlds existed in Brahman in an unmanifest condition and that afterwards everything from Virat downwards became manifested assuming names and forms

विराण्मनुर्नरा गाव खराश्वाजावयस्तथा ।
पिपीलिकावधिद्वन्द्वमिति वाजसनेयिन ॥ ९ ॥

9 Such as Virat, manus, human beings cows, horses, asses goats down to ants &c of both sexes

The theory of latency of the world in Brahman before creation should not be taken to mean its real existence As the secondlessness of Brahman has been established this is only a concession to the beginner

who cannot conceive the world or avidya to be causeless

कृत्वा रूपान्तर जैव देहे प्राविशदीश्वर ।
इति ता श्रुतय प्राहुर्जीवत्व प्राणधारणात् ॥ १० ॥

10 Vedas declare that having transformed himself into Jivas, Brahman entered into the bodies The state of Jiva is due to his being the support of the Pranas

चैतन्य यदधिष्ठान लिङ्गदेहश्च य पुन ।
चिच्छाया लिङ्गदेहस्था तत्सङ्घो जीव उच्यते ॥ ११ ॥

11 The pure consciousness which is the basis for the superimposition of the subtle body, the subtle body itself and the reflection of pure consciousness in the subtle body, all together constitute what is known as Jiva or Sentient Soul

This is an explanation of the origin of Jiva on the analogy of reflection To facilitate the understanding there are many such analogies drawn upon by the Upanishads The causal body is Avidya but it has to develop into the subtle body before the Jiva could act Therefore the *reflection* of *pure consciousness* in the *subtle body* gives rise to Jiva, as otherwise the sense of individuality would not have arisen, for in the state

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of sound sleep when Jiva is shrouded in Avidya, the principle of individuation is not seen to operate

माहेश्वरी तु माया या तस्या निर्माणशक्तिवत् ।
विद्यते मोहशक्तिश्च त जीवं मोहयत्यसौ ॥ १२ ॥

12 The Mayic force associated with Iswara has the power of creating the worlds as well as the power of causing illusion This latter power deludes the Jiva (and makes him forget his real self)

मोहादनीशता प्राप्य मग्नो वपुषि शोचति ।
ईशसृष्टमिद द्वैत सर्वमुक्तं समासत ॥ १३ ॥

13 The Jiva coming under the power of illusion believes himself powerless and identifying himself with the body is immersed in sorrow This in short is the world of duality created by Iswara

Individuation always presupposes differentiation Since all that comes within the sway of the individual soul can have originated after individuation, the effects due to primal differentiation must be attributed to a cause different from the individual soul This cause is denoted by the conventional term Iswara

सप्तान्नब्राह्मणे द्वैत जीवसृष्ट प्रपञ्चितम् ।
अन्नानि सप्तज्ञानेन कर्मणाजनयत्पिता ॥ १४ ॥

14 In the Saptanna Brahmana (a portion of Chhandogya) is fully described the creation of the duality by Jiva Jiva is there said to create seven kinds of food by meditation and works

मर्त्यान्नमेक देवान्ने द्वे पश्वन्न चतुर्थकम् ।
अन्यत्त्रितयमात्मार्थमन्नाना विनियोजनम् ॥ १५ ॥

15 Of these one is intended for men, two for Devas (beings of a higher order), the fourth for animals and the remaining three for Atma itself

व्रीह्यादिक दर्शपूर्णमासौ क्षीर तथा मन ।
वाक्प्राणश्चेति सप्तत्वमन्नानामवगम्यताम् ॥ १६ ॥

16 Wheat and other grains are for men, sacrifices at fullmoon and newmoon for Devas, milk for animals and mind, speech and prana for Atma

ईशेन यद्यप्येतानि निर्मितानि स्वरूपत ।
तथापि ज्ञानकर्मभ्या जीवोऽकार्षीत्तदन्नताम् ॥ १७ ॥

17 Though these in their real nature as creations of Iswara are indifferent in themselves, yet Jiva has selected them for his own enjoyment, through his knowledge and works (and it is in relation to him that they are known as ' Anna " or food)

ईशकार्यं जीवभोग्य जगद्द्वाभ्या समन्वितम् ।
पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ॥ १८ ॥

18 These seven kinds of food though created by Iswara, are used for enjoyment by Jiva and are thus related to both, just as a female born of her parents and enjoved by the husband is related to both

मायावृत्त्यात्मको हीशसकल्प साधन जनौ ।
मनोवृत्त्यात्मको जीवसकल्पो भोगसाधनम् ॥ १९ ॥

19 The Mayic force of Iswara has for its aim the creation of these worlds which are of the nature of Maya The mental operations of Jiva have for their aim the enjoyment of the objects created by Iswara

ईशानिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।
भोक्तृधीवृत्तिनानात्वात्तद्भोगो बहुधेष्यते ॥ २० ॥

20 The objects created by Iswara e g , a gem always preserve the same nature but according to the varied mental states of the enjoyer, the same gem may affect different men in different ways

ह्रृष्यत्येको मणिं लब्ध्वा क्रुध्यत्यन्यो ह्यलाभत ।
पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ॥ २१ ॥

21 One man may rejoice at his having obtained the gem, another who did not get it may feel vexed while a third who does not care for the gem will neither be pleased nor vexed

प्रियोऽप्रिय उपेक्ष्यश्चेत्याकारा मणिगास्त्रय ।
सृष्टा जीवैरीशसृष्ट रूप साधारण त्रिषु ॥ २२ ॥

22 The three feelings of pleasure, pain and indifference in relation to the gem are all created by Jiva whereas the gem itself, the creation of Iswara remains unaffected all the time

भार्या स्नुषा ननान्दा च याता मातेत्यनेकधा ।
प्रातियोगिधिया योषिद्भिद्यते न स्वरूपत ॥ २३ ॥

23 From different points of view, one

and the same woman may stand in the relation ship of a wife, daughter-in law, sister-in-law, cousin and mother to different persons though she herself remains unchanged

ननु ज्ञानानि भिद्यन्तामाकारस्तु न भिद्यते ।
योषिद्वपुष्यतिशयो न दृष्टो जीवनिर्मित ॥ २४ ॥

24 It may be objected that the relationships above mentioned are obviously differences in notion and the form of the woman remains unchanged The special traits fancied by the Jiva are not observed to exist in the body

मैव मांसमयी योषित्काचिदन्या मनोमयी ।
मांसमय्या अभेदेऽपि भिद्यते हि मनोमयी ॥ २५ ॥

25 (To this we reply) that the objection does not hold good A female has a gross body made up of flesh &c and a subtle body due to mental conceptions Though no change is observable *in the gross body, there is a change* in the mental conceptions

भ्रान्तिस्वप्नमनोराज्यस्मृतिष्वस्तु मनोमयम् ।
जाग्रन्मानेन मेयस्य न मनोमयतेति चेत ॥ २६ ॥

26 (Another objection is brought forward) In hallucinations, dreams, creations of imagination and acts of memory, let mental operations prevail, but mental conceptions cannot apply in the case of objects perceptible to the senses in the wakeful state

बाढ माने तु मेयेन योगात्स्याद्विषयाकृति ।
भाष्यवार्तिककाराभ्यामयमर्थ उदीरित ॥ २७ ॥

27 (To this we reply) "True, when the mind becomes conjoined with an external object, it assumes the form of that object (and modifies its own conception of it to suit its own prepossessions) This is acknowledged by great commentators e g, Sri Sankaracharya and others

मूषासिक्त यथा ताम्र तन्निभ जायते तथा ।
रूपादीन्व्याप्नुवच्चित्त तन्निभ दृश्यते ध्रुवम् ॥ २८ ॥

28 Sri Sankaracharya says that just as melted copper assumes the shape of the crucible in which it is placed, so the mind also assumes the form of the objects it perceives

व्यञ्जको वा यथा लोको व्यङ्ग्यस्याकारतामियात् ।
सर्वार्थव्यञ्जकत्वाद्धीरर्थाकारा प्रदृश्यते ॥ २९ ॥

29 Or just as sunlight assumes the shapes of those it illumines, so the mind by which external objects are perceived, assumes the forms of those objects

मातुर्मानाभिनिष्पत्तिर्निष्पन्नं मेयमेति तत् ।
मेयाभिसंगतं तच्च मेयाभत्वं प्रपद्यते ॥ ३० ॥

30 The Vartikakara also says that cognition proceeds only from the cogniser Cognition becomes associated with the cognised object Such cognition when perceiving objects is united with them and assumes their shapes

The Indian Psychology of perception is explained here The senses which alone come into contact with objects e g Rays of light &c carry the impulses to the mind which then assumes the form of the object and in conjunction with the perceiver, is said to perceive it

सत्येव विषयौ द्वौ स्तो घटौ मृण्मयधीमयौ ।
मृण्मयो मानमेयः स्यात्साक्षिभास्यस्तु धीमयः ॥ ३१ ॥

31 Such being the case, in the percep

tion of an object e g , a pot, there are two factors one earthy and the other mental The earthy portion of it is cognised by the mind and the mental portion of it by the witnessing consciousness

This is not to be too literally understood In modern language, the internal organ is made up of two departments, the faculty of perception and the faculty of understanding The former deals with the perception of objects as such and the latter imposes on them notions due to its own egoistic predilections, while what is known as the witness is absolutely unaffected by them Cf " Sakshi, cheta kevalo nirgunascha '

अन्वयव्यतिरेकाभ्या धीमयो जीवबन्धकृत् ।
सत्यस्मिन्सुखदु खे स्तस्तस्मिन्नसति न द्वयम् ॥ ३२ ॥

32 By making use of the principle of presence and absence, we see that it is the operations of understanding that lead to the bondage of Jiva When they are present, pleasure and pain their effects are present In their absence neither exist

असत्यपि च बाह्यार्थे स्वप्नादौ बध्यते नर ।
समाधिसुप्तिमूर्च्छासु सत्यप्यस्मिन्न बध्यते ॥ ३३ ॥

33 In dreams, though external objects are not present, mental operations bind one to pleasure and pain But in the state of enlightened reflection (Samadhi), of dreamless sleep and of fainting, though external objects may be near, one is not bound by pain or pleasure (as mental operations are absent)

A better case in point is that of one emancipated in life (Jivanmukta) His perceiving faculty continues to operate but owing to cessation of the operation of the egoistic portion of the faculty of understanding, the percepts do not affect him by way of causing pleasure or pain

दूरदेश गते पुत्रे जीवत्येवात्र तत्पिता ।
विप्रलम्भकवाक्येन मृत मत्वा प्ररोदिति ॥ ३४ ॥

34 Though the son may be alive in a distant country when the father hears from a liar that his son is dead, he believing that his son is dead, feels grief

मृतेऽपि तस्मिन्वार्तायामश्रुताया न रोदिति ।
अत सर्वस्य जीवस्य बन्धकृन्मानस जगत् ॥ ३५ ॥

35 On the other hand, though the son is really dead, if the father does not hear of

his death, he will feel no grief Therefore to all living creatures, the mental world in which each lives is the cause of bondage

विज्ञानवादो बाह्यार्थवैयर्थ्यात्स्यादिहेति चेत् ।
न हृद्याकारमाधातु बाह्यस्यापेक्षितत्वत ॥ ३६ ॥

36 If it be objected that the whole thing is reduced to pure idealism, as the external objects are rendered useless, we reply that our argument does not tend to idealism as external objects are necessary as the basis of the mental world

वैयर्थ्यमस्तु वा बाह्य न वारयितुमीश्महे ।
प्रयोजनमपेक्षन्ते न मानानीति हि स्थिति ॥ ३७ ॥

37 Though admitting the purposeless nature of the external objects we are unable to dispense with them altogether As a matter of fact, cognition is concerned with the existence of things and not with their uses

बन्धश्चेन्मानसद्वैतं तन्निरोधेन शाम्यति ।
अभ्यसेद्योगमेवातो ब्रह्मज्ञानेन किं वद ॥ ८ ॥

38 (An opponent now says) " If the phe-

nominal world created by mind is the (cause) of bondage, it will disappear with the control of the mind One should therefore practice control of mind (Yoga) and what is the use of a knowledge of Brahman ? Tell us "

तात्कालिकद्वैतशान्तावप्यागामिजानिक्षय ।
ब्रह्मज्ञान विना न स्यादिति वेदान्तडिण्डिम ॥ ३९ ॥

39 (To this we reply that) though mental control may cause the disappearance of the duality of the world for the time being yet the destruction for all time, of mental creation cannot happen without a knowledge of Brahman All Vedantas proclaim this by drum-beat (as it were)

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम् ।
बुद्ध्वा ब्रह्माद्वय बोद्धु शक्य वस्त्वैक्यवादिन ॥ ४० ॥

40 Though the duality of Iswara's creation is not destroyed, the non-dualist convinced of the falsity of this duality can obtain the knowledge of the secondless one

प्रलये तन्निवृत्तौ तु गुरुशास्त्राद्यभावत ।
विरोधिद्वैताभावेऽपि न शक्य बोद्धुमद्वयम् ॥ ४१ ॥

41 When all duality disappears at the time of the dissolution of the universe (as in dreamless sleep) it is not possible to know the secondless Atma in the absence of a teacher and the Sastras, though there may be no impediment of duality

An unenlightened man going to dreamless sleep cannot hope to come back from it enlightened, as no means of instruction shall have been left, when the teacher and the Sastras (Scriptures) have been bundled away with duality, as they are in dreamless sleep

अबाधक साधक च द्वैतमीश्वरनिर्मितम् ।
अपनेतुमशक्य चेत्यास्ता तद्विष्यते कुत ॥ ४२ ॥

42 The duality of Iswara's creation is not an obstacle but a direct help to our obtaining the knowledge of the secondless one Moreover we are unable to destory Iswara's creation Therefore let it be, what is the use of being annoyed at it ?

जीवद्वैत तु शास्त्रीयमशास्त्रीयमिति द्विधा ।
उपाददीत शास्त्रीयमा तत्त्वस्यावबोधनात् ॥ ४३ ॥

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39 (To this we reply that) though mental control may cause the disappearance of the duality of the world for the time being yet the destruction for all time, of mental creation cannot happen without a knowledge of Brahman All Vedantas proclaim this by drum-beat (as it were)

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम् ।
बुद्ध्वा ब्रह्माद्वय वोद्धु शक्य वस्त्वैक्यवादिन ॥ ४० ॥

40 Though the duality of Iswara's creation is not destroyed, the non dualist convinced of the falsity of this duality can obtain the knowledge of the secondless one

प्रलये तन्निवृत्तौ तु गुरुशास्त्राद्यभावत ।
विरोधिद्वैताभावेऽपि न शक्य वोद्धुमद्वयम् ॥ ४१ ॥

41 When all duality disappears at the time of the dissolution of the universe (as in dreamless sleep) it is not possible to know the secondless Atma in the absence of a teacher and the Sastras, though there may be no impediment of duality

An unenlightened man going to dreamless sleep cannot hope to come back from it enlightened, as no means of instruction shall have been left, when the teacher and the Sastras (Scriptures) have been bundled away with duality, as they are in dreamless sleep

अबाधक साधक च द्वैतमीश्वरनिर्मितम् ।
अपनेतुमशक्य चेत्यास्ता तद्द्विष्यते कुत ॥ ४२ ॥

42 The duality of Iswara's creation is not an obstacle but a direct help to our obtaining the knowledge of the secondless one Moreover we are unable to destory Iswara's creation Therefore let it be, what is the use of being annoyed at it ?

जीवद्वैत तु शास्त्रीयमशास्त्रीयमिति द्विधा ।
उपाददीत शास्त्रीयमा तत्त्वस्यावबोधनात् ॥ ४३ ॥

43 The duality of mental creation of

Jiva is of two kinds (1) that which is in conformity with Sastra (Scriptures) and (2) that which is prohibited in Scriptures The fact should be accepted till one obtains a knowledge of the nature of Brahman

आत्मब्रह्मविचाराख्य शास्त्रीय मानस जगत् ।
बुद्धे तत्त्वे तच्च हेयमिति श्रुत्यनुशासनम् ॥ ४४ ॥

44 Enquiry into the nature of Brahman, is the mental world sanctioned by the Scriptures The Vedas themselves declare that even this should be given up after Brahman is realised

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुन पुन ।
परम ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत् ॥ ४५ ॥

45 The wise man after studying Vedantic Scriptures, after repeatedly practising it and after reaching Parabrahma, should throw away the scriptures as one would throw away a torch light (after one's destination is reached)

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्पर ।
पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषत ॥ ४६ ॥

46 The wise man desirous of mastering the scriptures and of experiencing the truths contained in them, should after studying them, discard them altogether just as one desirous of grain, throws away the husk

तमेव धीरो विज्ञाय प्रज्ञा कुर्वीत ब्राह्मण ।
नानुध्यायान्बहूञ्छब्दान्वाचो विग्लापन हि तत् ॥४७॥

47 When a spiritual hero seeking after final liberation, obtains a direct experience of Brahman, he must keep it up Let him not afflict himself with a multiplicity of words as either uttering them or thinking of them is merely a waste of energy

तमेवैक विजानीथ ह्यन्या वाचो विमुञ्चथ ।
यच्छेद्वाङ्मनसी प्राज्ञ इत्याद्या श्रुतय स्फुटा ॥ ४८ ॥

48 Vedas plainly direct us to know the secondless one and to give up all talk of anything else A wise man should get his speech lost in the mind

अशास्त्रीयमपि द्वैत तीव्र मन्दमिति द्विधा ।
कामक्रोधादिक तीव्र मनोराज्य तथेतरत् ॥ ४९ ॥

49 The duality of mental creation opposed to scriptures, is of two kinds sharp and dull That in which desire and anger become manifest, is the former and that which is conjured up by the mind in the form of day-dreams, is the latter

उभय तत्त्वबोधात्प्राङ्निवार्यं बोधसिद्धये ।
शम समाहितत्व च साधनेषु श्रुत यत ॥ ५० ॥

50 Both should be overcome before enquiry into Brahman is begun , for then only one gets two of the four preliminaries for the study of Brahman, viz, mental calmness and power of fixing attention

बोधादूर्ध्वं च तद्धेय जीवन्मुक्तिप्रसिद्धये ।
कामादिक्लेशबन्धेन युक्तस्य न हि मुक्तता ॥ ५१ ॥

51 Even after the direct cognition of Brahman, desire and anger should be avoided in order to have a fixity of the liberated state during lifetime, for no one bound by sorrows of desire and anger can hope to become liberated

This appears to be a needless injunction, as real knowledge precludes all delusion and in the absence

of delusion, no one will come under the power of passions and conversely he in whom desire and anger are still active, cannot possibly have reached Brahman

जीवन्मुक्तिरियं मा भूज्जन्माभावे त्वहं कृती ।
तर्हि जन्मापि तेऽस्त्वेव स्वर्गमात्रात्कृती भवान् ॥ ५२ ॥

52 (The opponent now says) "Well, I don't care for liberation in this life, it is enough for me if I am freed from future births" (To this we reply) "In that case you cannot be freed from rebirths but will have to be content with a heavenly state as your summun bonum of happiness" (for if you don't care for liberation in this life for fear of losing your pleasures, you will have to be born again to enjoy the rewards for your acts in this life)

क्षयातिशयदोषेण स्वर्गो हेयो यदा तदा ।
स्वयं दोषतमात्माय कामादिः किं न हीयते ॥ ५३ ॥

53 While even heavenly pleasures are to be given up on account of their being at best temporary, much more should these desires &c be given up as they are of the very nature of evil

तत्त्वं बुद्ध्वापि कामादीन्नि शेष न जहासि चेत् ।
यथेष्टाचरण ते स्यात्कर्मशास्त्रातिलङ्घिन ॥ ५४ ॥

54 If even after knowing Brahman, you cannot completely give up desires &c, you will be transgressing the moral laws and be enslaved by your will (being under the false impression that you are not bound by works as you are a knower of Brahman)

बुद्धाद्वैतस्वतत्त्वस्य यथेष्टाचरण यदि ।
शुना तत्त्वदृशा चैव को भेदोऽशुचिभक्षणे ॥ ५५ ॥

55 Suresvarachurya says that if a knower of the secondless nature of Brahman, begins to act as he pleases without any sort of restraint and eats unclean things, there will be no difference between him and a dog

See note under Stanza 51

बोधात्पुरा मनोदोषमात्रात्क्लिश्नास्यथाधुना ।
अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम् ॥ ५६ ॥

56 Before cognition, you suffered only from the effects of your desires and anger, but now after cognition, you have acquired in

addition the censure of the whole world and this is the glory of your enlightenment.

विड्वराहादितुल्यत्वं मा काङ्क्षीस्तत्त्वविद्भवान्
सर्वधीदोषसंत्यागाल्लोकैः पूज्यश्च देववत् ॥ ५७ ॥

57 Being a knower of Brahman, you should not desire to be put on a level with dogs or pigs By giving up all evils arising from mental creation you should become worthy of being worshipped as a divine being

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः ।
प्रसिद्धा मोक्षशास्त्रेषु तानन्विष्य सुखी भव ॥ ५८ ॥

58. The scriptures dealing with emancipation proclaim that a close enquiry into the fettering nature of all objects of desire, is one of the means by which they may be given up Therefore make use of all such means and become happy

त्यज्यतामेष कामादिर्मनोराज्ये तु का क्षतिः ।
अशेषदोषबीजत्वात्क्षतिर्भगवतेरिता ॥ ५९ ॥

59 If (it be said that) passions and desires may be given up but that it would do

तत्त्वं बुद्ध्वापि कामादीन्निःशेषं न जहासि चेत्।
यथेष्टाचरणं ते स्यात्कर्मशास्त्रातिलङ्घिन ॥ ५४ ॥

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बुद्धाद्वैतस्वतत्त्वस्य यथेष्टाचरणं यदि।
शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥ ५५ ॥

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अशेषदोषबीजत्वात्क्षतिर्भगवतेरिता ॥ ५९ ॥

59 If (it be said that) passions and desires may be given up but that it would do

no harm to indulge in day dreams, (we reply that) this mental cogitation on objects is at the very root of all evil Lord Sri Krishna says in Gita

ध्यायतो विषयान्पुंस सङ्गस्तेषूपजायते ।
सङ्गात्सजायते काम कामात्क्रोधोऽभिजायते ॥ ६० ॥

60 That if the mind of a man dwells too long on any objects of sense, he will form an attachment to them from attachment arises desire and from (the thwarting of) desire arises anger

शक्य जेतु मनोराज्य निर्विकल्पसमाधित ।
सुसंपाद क्रमात्सोऽपि सविकल्पसमाधिना ॥ ६१ ॥

61 It is possible to overcome the mental creation by means of meditation on attributeless Brahman which again is gradually and easily acquired by meditation on Brahman with associates

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।
दीर्घं प्रणवमुच्चार्य मनोराज्य विजीयते ॥ ६२ ॥

62 (If unable to practice the meditation

above referred to) one who has really understood the nature of the secondless one, who is freed from desires &c, who lives by himself in a lonely place, can overcome mental creation by practising the pronunciation of Pranava (Om) for a prolonged period

जिते तस्मिन्वृत्तिशून्य मनस्तिष्ठति मूकवत् ।
एतत्पद वसिष्ठेन रामाय बहुधेरितम् ॥ ६३ ॥

63 When the mind is conquered and its operations are stopped it will keep quiet like a dumb person It was about this state that Vasishta taught Sri Rama in various ways

दृश्य नास्तीति बोधेन मनसो दृश्यमार्जनम् ।
सपन्न चेत्तदुत्पन्ना परा निर्वाणनिर्वृति ॥ ६४ ॥

64 When the world as a percept has been wiped out by the knowledge of the non-existence of all phenomena, there arises the profound bliss of emancipation

विचारितमल शास्त्र चिरमुद्ग्राहित मिथ ।
सत्यक्तवासनान्मौनादृते नास्त्युत्तम पदम् ॥ ६५ ॥

65 After a wide study of scriptures,

and prolonged disputations between master and pupil, it has been settled that there is no higher state than silence devoid of even the last remnants of passion and desires

विक्षिप्यते कदाचिद्धी कर्मणा भोगदायिना ।
पुन समाहिता सा स्यात्तदैवाभ्यासपाटवात् ॥ ६६ ॥

66 If as a result of works (performed in previous births) the mind of such a person becomes attracted by external objects, it can by constant practice be brought again to a quiescent state

विक्षेपो यस्य नास्त्यस्य ब्रह्मवित्त्व न मन्यते ।
ब्रह्मैवाहमिति प्राहुर्मुनय पारदर्शिन ॥ ६७ ॥

67 When the mind of a man never becomes distracted, he is not to be called a knower of Brahman but he becomes Brahman himself, as declared by sages versed in Vedantic scriptures

दर्शनादर्शने हित्वा स्वय केवलरूपत ।
यस्तिष्ठति स तु ब्रह्मन् ब्रह्म न ब्रह्मवित्स्वयम् ॥ ६८ ॥

68 Vasishta says that he who giving up

all ideas of knowing or not knowing Brahman, realises that absolute state of the secondless one, becomes Brahman, and is not to be spoken of as a knower of Brahman

जीवन्मुक्ते परा काष्ठा जीवद्वैतविवर्जनात् ।
लभ्यतेऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ॥ ६९ ॥

इति द्वैतविवेकप्रकरणम् ॥

69 Liberation during life is the final step resulting as a consequence of giving up of the mental creation by Jiva Therefore the duality created by Jiva is differentiated from that created by Iswara

and prolonged disputations between master and pupil, it has been settled that there is no higher state than silence devoid of even the last remnants of passion and desires

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पुन समाहिता सा स्यात्तदैवाभ्यासपाटवात् ॥ ६६ ॥

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लभ्यतेऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ॥ ६९ ॥

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SUMMARY OF CHAPTER IV

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Duality is of two kinds, one, created by Iswara and the other created by Jiva One may remark " where is the necessity for predicating Iswara at all ? This may be answered as follows Individuation always presupposes differentiation Since all that comes within the sway of the individual soul can have originated after individuation the effects due to primal differentiation must be attributed to a cause different from the individual soul This cause is denoted by the conventional term Iswara who is nothing more than Brahman associated with Maya The origin of Jiva is explained on the analogy of reflection The causal body is Avidya but it has to develop into the subtle body before the Jiva could act Therefore the reflection of pure consciousness in the subtle body gives rise to Jiva in the active state, as otherwise the sense of individuality would not have arisen , for in the state of sound sleep when Jiva is shrouded in Avidya, the principle of individuation is not seen to operate The Mayic force associated with Iswara creates the universe and gives rise to illusion by making Jiva forget himself Jiva coming under the power of illusion believes himself powerless and identifying himself with the body becomes immersed in sorrow Objects created by Iswara preserve the same

nature but according to the varied mental states of the enjoyer, one and the same object may give rise to pleasure or pain or indifference The Antahkarana or the internal organ is made up of two departments, the faculty of perception and the faculty of understanding The former deals with the objects of perception as such and the latter imposes on them notions due to its own egoistic predilections In the case of Jivanmukta, the perceiving faculty continues to operate but owing to the absence of the egoistic portion of the faculty of understanding, the percepts do not affect him by way of causing pleasure or pain To all living creatures the mental world in which each lives is the cause of bondage To break the bonds of Samsara, it is not necessary that the duality of Iswara's creation should be destroyed, but one should be convinced of the falsity of this duality by knowing the nature of the secondless Atma When all duality disappears as in the case of dreamless sleep it is not possible to know the secondless Atma That is to say, an unenlightened man going into dreamless sleep cannot hope to come back from it enlightened as no means of instruction should have been left, when the teacher and the scriptures have all been bundled away with duality as they are in dreamless sleep Therefore the duality of Iswara's creation is not only no obstacle to obtaining true knowledge but it is a direct help to it The duality of mental creation of Jiva is of two kinds, that which is in conformity with scriptures and that which is prohibited in them

The first should be accepted till knowledge of Brahman arises and then thrown away It consists in enquiry into the nature of Brahman The second is of two kinds, sharp and dull The former is that in which desire, anger etc , become manifest and the latter is that conjured up by mind in day dreams Both kinds of duality prohibited in the sastras (scriptures) should be overcome before enquiry into Brahman is begun, as there by, mental calmness and power of fixing attention are obtained Enquiry into the fettering nature of all objects of desire, is one of the means of giving them up Indulgence in day-dreams should likewise be given up as *attachment to objects is caused thereby* (Vide Gita II 62) Mental creation should be overcome by meditation on the attributeless Brahman, by practis ing the pronunciation of Pranava (Om) realised as the symbol of the Self persisting through the states of waking, *dream and dreamless sleep When the world* as a percept has been wiped out by the knowledge of unreality of all phenomena, bliss of emancipation arises When the mind of a man is never attracted by objects, he is not to be called a knower of Brahman but becomes Brahman himself

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CHAPTER V

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महावाक्यविवेकप्रकरणम् ॥

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।
स्वाद्वस्वादू विजानाति तत्प्रज्ञानमुदीरितम् ॥ १ ॥

1 The Aitereya Upanishad says that that which is the basis of the operation of the organs of sight, hearing, smell, speech and taste—the last of which perceives sweets and bitters, is consciousness

In common parlance man is said to be conscious when his intellect is operating In Vedanta, this has to be taken as intellectual consciousness only, while pure consciousness is to be identified as existence running like a thread through all the three states of wakefulness, dream and dreamless sleep This is Atma and it never is absent even when a man is commonly said to be unconscious and asleep

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।
चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥ २ ॥

2 The consciousness which pervades the bodies of the four-faced Brahma, Indra, men, horses, cows &c, is one and hence is Brahman and that consciousness is in me also

परिपूर्णं परात्मास्मिन्देहे विद्याधिकारिणि ।
बुद्धे साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥ ३ ॥

3 The infinite Brahman becomes known as "I" when manifesting himself as the unchanged witness of intellect in the human body and this embodiment is necessary for acquiring the knowledge of Self

Here Brahman investing himself (even illusorily) with the human body was necessary as the highest step in evolution, since it is only when united with human intellect, that it can acquire a knowledge of its own nature The reason why evolution ever began is explained by the hypothesis of the causeless Avidya Avidya embraces the whole of the phenomenal world which is characterised by time, space and causality Cause as known to us is only the antecedence of one event to another Hence causality is restricted purely to the sphere of time and space To speak of the cause of Avidya is to abuse our causal faculty

स्वत पूर्णं परात्मात्र ब्रह्मशब्देन वर्णित ।
अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥ ४ ॥

4 That is known as Brahman which by its own nature is unlimited and infinite The word "am" in the text "I am Brahman" in Brihadaranyakopanishad denotes the identity between the two Therefore the purport of the text is "I am Brahman"

एकमेवाद्वितीय सन्नामरूपविवर्जितम् ।
सृष्टे पुराधुनाप्यस्य तादृक्त्व तदितीर्यते ॥ ५ ॥

5 That entity which before creation was without name and form and which was the one without a second and which now to the enquirer remains invariably the same, is denoted by the word "that" in the text "that thou art" in Chandogya Upanishad

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वपदेरितम् ।
एकता ग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥ ६ ॥

6 That entity which transcends the body and senses of the enquirer is indicated by the term "thou" The word "art" shows their identity May every one try to experience it

स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।
अहंकारादिदेहान्तात्प्रत्यगात्मेति गीयते ॥ ७ ॥

7 The word "Ayam" (demonstrative 'this') in "Ayam Atma Brahman" (This Atma is Brahman) of Atharvana Veda, must reasonably be taken to mean this self-luminous directly experienced intelligence It is called the innermost principle (Pratyagatma) as everything else beginning with egoity and ending with the gross body is external to it

दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।
ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥ ८ ॥

इति महावाक्यविवेकप्रकरणम् ॥

8 The basis of all this visible universe is known by the name of Brahman That Brahman is identical with the self-luminous Atma

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SUMMARY OF CHAPTER V

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Four holy texts are chosen, one from each of the four Vedas The Aitereya Upanishad of the Rig Veda says "Pragnanam Brahman" (consiousness is Brahman) This consciousness considered apart from all percepts, is common to all embodied beings and hence one and the same The Brihadaranyaka Upanishad of Yajur Veda says "Aham Brahmasmi" (I am Brahman) The infinite Brahman becomes known as "I" when manifesting himself as the unchanged witness of intellect in human body, this embodiment being necessary to overcome illusion and for acquiring the knowledge of Self Brahman is that which is naturally unlimited and infinite The identity of "I" and Brahman is taught in the text "I am Brahman" The Chandogya Upanishad of Sama Veda says "Tat Twamasi" (That thou art) "That denotes the entity which before creation was nameless, formless and secondless, and which remains the same to the enquirer "Thou" denotes the entity which transcends the [illegible] and senses of the enquirer The identity of "[illegible] and "thou" is taught in the Upanishad The [illegible] vana Veda teaches "Ayam Atma Brahman [illegible] Atma is Brahman) "This" refers the self [illegible]

directly experienced inner consciousness ‘ Brahman refers to the basis of all this visible universe The identity of Brahman with this self luminous Atma is taught in the text

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CHAPTER VI

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चित्रदीपप्रकरणम् ॥

यथा चित्रपटे दृष्टमवस्थाना चतुष्टयम् ।
परमात्मनि विज्ञेय तथावस्थाचतुष्टयम् ॥ १ ॥

1 Just as we observe four stages in the drawing of a picture before it is finished, so four modifications may be conceived in Paramatma

यथा धौतो घट्टितश्च लाञ्छितो रञ्जित पट ।
चिदन्तर्यामी सूत्रात्मा विराट् चात्मा तथेर्यते ॥ २ ॥

2 In the former we have the canvas as the basis, stiffening (with starch), drawing of the outlines and filling in the colours and in the latter there are the corresponding 'Chit' (pure consciousness), internal ruler (Antaryamin), the aggregate of all subtle bodies in the universe (Sootratma) and the aggregate of all gross bodies (Virat)

स्वत.शुभ्रोऽत्र धौत स्याद्घट्टितोऽन्नविलेपनात् ।
मष्याकारैर्लाञ्छित स्याद्रञ्जितो वर्णपूरणात् ॥ ३ ॥

3 In a picture, the piece of pure white canvas is the basis it is stiffened with the smearing of starch, outlines are drawn with a black pencil and the finished picture comes out when the colours are appropriately put in

स्वतश्चिदन्तर्यामी तु मायावी सूक्ष्मसृष्टित ।
सूत्रात्मा स्थूलसृष्टयैव विराडित्युच्यते पर ॥ ४ ॥

4 Similarly Brahman of its own nature is 'Chit' (pure consciousness), when associated with Maya it becomes 'Antaryamin' internal ruler when associated with all subtle bodies it becomes 'Sootratma' and when associated with the gross bodies in the aggregate constitutes "Virat"

ब्रह्माद्यास्तम्बपर्यन्ता प्राणिनोऽत्र जडा अपि ।
उत्तमाधमभावेन वर्तन्ते पटचित्रवत ॥ ५ ॥

5 Just as in a picture, imporant, middling and unimportant objects are distinguished by their positions, so in Parabrahman, all animate

things from four-faced Brahma down to a blade of grass and all inanimate objects are distinguished as of high, middling and low grades

चित्रार्पितमनुष्याणा वस्त्राभासा पृथक्पृथक् ।
चित्राधारेण वस्त्रेण सदृशा इव कल्पिता ॥ ६ ॥

6 The human forms drawn on a picture are represented as wearing clothes which are made to appear as real as the cloth which is the basis of the picture

पृथक्पृथक्चिदाभासाश्चैतन्याध्यस्तदेहिनाम् ।
कल्प्यन्ते जीवनामानो बहुधा संसरन्त्यमी ॥ ७ ॥

7 To the various forms that are superimposed on Brahman (of the nature of Consciousness), are assigned separate reflections of the consciousness which are known as Jivas These go through their individual series of births and deaths

वस्त्राभासस्थितान्वर्णान्यद्वदाधारवस्त्रगान् ।
वदन्त्यज्ञास्तथा जीवससार चिद्गत विदु ॥ ८ ॥

8 Ignorant people impute the colours

स्वत.शुभ्रोऽत्र धौत स्याद्घट्टितोऽन्नविलेपनात् ।
मष्याकारैर्लाञ्छित स्याद्रञ्जितो वर्णपूरणात् ॥ ३ ॥

3 In a picture, the piece of pure white canvas is the basis it is stiffened with the smearing of starch , outlines are drawn with a black pencil and the finished picture comes out when the colours are appropriately put in

स्वतश्चिदन्तर्यामी तु मायावी सूक्ष्मसृष्टित ।
सूत्रात्मा स्थूलसृष्टयैव विराडित्युच्यते पर ॥ ४ ॥

4 Similarly Brahman of its own nature is 'Chit' (pure consciousness) , when associated with Maya it becomes 'Antaryamin' internal ruler when associated with all subtle bodies it becomes 'Sootratma' and when associated with the gross bodies in the aggregate constitutes "Virat"

ब्रह्माद्यास्तम्बपर्यन्ता प्राणिनोऽत्र जडा अपि ।
उत्तमाधमभावेन वर्तन्ते पटचित्रवत् ॥ ५ ॥

5 Just as in a picture, imporant, middling and unimportant objects are distinguished by their positions, so in Parabrahman, all animate

things from four-faced Brahma down to a blade of grass and all inanimate objects are distinguished as of high, middling and low grades

चित्रार्पितमनुष्याणां वस्त्राभासा. पृथक्पृथक् ।
चित्राधारेण वस्त्रेण सदृशा इव कल्पिता ॥ ६ ॥

6 The human forms drawn on a picture are represented as wearing clothes which are made to appear as real as the cloth which is the basis of the picture

पृथक्पृथक्चिदाभासाश्चैतन्याध्यस्तदेहिनाम् ।
कल्प्यन्ते जीवनामानो बहुधा ससरन्त्यमी ॥ ७ ॥

7 To the various forms that are superimposed on Brahman (of the nature of Consciousness), are assigned separate reflections of the consciousness which are known as Jivas These go through their individual series of births and deaths

वस्त्राभासस्थितान्वर्णान्यद्वदाधारवस्त्रगान् ।
वदन्त्यज्ञास्तथा जीवससार चिद्गतं विदु ॥ ८ ॥

8 Ignorant people impute the colours

properly pertaining to the representations of cloths to the canvas which is the basis of the picture So they attribute the transmigrations of Jivas to Parbrahman (on whom are superimposed the Jivas)

चित्रस्थपर्वतादीना वस्त्राभासो न लिख्यते ।
सृष्टिस्थमृत्तिकादीना चिदाभासस्तथा न हि ॥ ९ ॥

9 As the hills &c, in a picture are not represented as wearing clothes, so the inanimate objects in creation, e g, earth &c, are not endowed with a reflection of consciousness

Here an attempt is made to account for the creation of animate and inanimate nature To the Vedantin everything other than self (i e,) all percepts including human bodies is other than consciousness and hence unreal The real element in every individual can never be seen and is one secondless consciousness admitting of neither division nor distinction

ससार परमार्थोऽय सलग्न स्वात्मवस्तुनि ।
इति भ्रान्तिरविद्या स्याद्विद्ययैषा निवर्तते ॥ १० ॥

10 To consider that the pleasures and pains of this world are real and that they actually affect Paramatma is an illusion due to

ignorance which can only be removed by a true knowledge

आत्माभासस्य जीवस्य ससारो नात्मवस्तुन ।
इति बोधो भवेद्विद्या लभ्यतेऽसौ विचारणात् ॥ ११ ॥

11 Pleasures and pains of this worldly life can affect only the Jiva a reflection of Atma and never the Atma itself This is true knowledge and can be acquired by enquiry

सदा विचारयेत्तस्माज्जगज्जीवपरात्मन ।
जीवभावजगद्भावबाधे स्वात्मैव शिष्यते ॥ १२ ॥

12 Therefore we must always be engaged in an enquiry into the nature of this universe, the Jiva and Atma When the notions of reality of the world and Jiva are destroyed, what remains is pure Atma

नाप्रतीतिस्तयोर्बाध किंतु मिथ्यात्वनिश्चय ।
नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जन ॥ १३ ॥

13 The destruction of the world and Jiva does not mean that they should become imperceptible to the senses, but there should arise a determination of their unreal nature for

if that were not the case people may find emancipation without any efforts on their part as during dreamless sleep and fainting (when precepts altogether disappear)

परमात्मावशेषोऽपि तत्सत्यत्वविनिश्चय ।
न जगद्विस्मृतिर्नो चेज्जीवन्मुक्तिर्न सभवेत् ॥ १४ ॥

14 That Atma remains as the sole real factor, means that there should be a realisation of Brahman as the sole entity and not a mere absence of the cognition of the world otherwise there would be no such thing as emancipation in this life

No other system of religion or philosophy holds out the possibility of transcending evil in this life The existence of evil is piously believed by all others to be more than counterbalanced by a reward in the Hereafter To the rationalist, this sort of consolation is both dubious and childish The uniqueness of Vedanta consists in offering by rigid reasoning, a positive solution of the problem of evil and appealing to experience restricted to this life alone for its correctness

परोक्षा चापरोक्षेति विद्या द्वेधा विचारजा ।
तत्रापरोक्षविद्याप्तौ विचारोऽयं समाप्यते ॥ १५ ॥

15 Knowledge arising from enquiry is of two kinds 'indirect' and 'direct' Enquiry only ends when there is direct knowledge

अस्ति ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् ।
अहं ब्रह्मेति चेद्वेद साक्षात्कार स उच्यते ॥ १६ ॥

16 The knowledge that "Brahman exists" is indirect The knowledge "I am Brahman" is direct

तत्साक्षात्कारसिद्ध्यर्थमात्मतत्त्वं विविच्यते ।
येनायं सर्वसंसारात्सद्य एव विमुच्यते ॥ १७ ॥

17 Now is described in detail the nature of Atma by a direct experience of which one becomes at once freed from all fetters of mundane existence

कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा ।
घटाकाशमहाकाशौ जलाकाशाभ्रखे यथा ॥ १८ ॥

18 The absolute consciousness is differentiated into Kootastha (the unchanged) Brahman, Jiva and Isa, just as Akasa (Ether) is differentiated through its associates into Ether in a pot (Ghatakasa), the all-pervading ether, Ether in

water (Jalakasa) and Ether in a cloud (Meghakasa)

घटावच्छिन्नखे नीरं यत्तत्र प्रतिबिम्बितं ।
साभ्रनक्षत्र आकाशो जलाकाश उदीर्यते ॥ १९ ॥

19 The sky with clouds and stars reflected in water contained in a pot which encloses space, is known as "Ether in water" (Jalakasa)

महाकाशस्य मध्ये यन्मेघमण्डलमीक्ष्यते ।
प्रतिबिम्बतया तत्र मेघाकाशो जले स्थित ॥ २० ॥

20 The sky reflected in water particles forming a cloud suspended in space is known as "Ether in a cloud" (Meghakasa)

मेघाशरूपमुदकं तुषाराकारसंस्थितम् ।
तत्र स्वप्रतिबिम्बोऽयं नीरत्वादनुमीयते ॥ २१ ॥

21 As a cloud is composed of water in a particulate condition we are justified in inferring the reflection of "Ether in a cloud"

अधिष्ठानतया देहद्वयावच्छिन्नचेतनं ।
कूटवन्निर्विकारेण स्थितं कूटस्थ उच्यते ॥ २२ ॥

22 The consciousness limited by a reference to gross and subtle bodies and forming a basis for them never undergoes any change and is hence known as Kootastha

This is analogous to the ether limited by a pot

कूटस्थे कल्पिता बुद्धिस्तत्र चित्प्रतिबिम्बक ।
प्राणाना धारणाज्जीव ससारेण स युज्यते ॥ २३ ॥

23 On it is superimposed "Buddhi" (intellect) ('Intellect' is here to be taken to mean the Primal Avidya or Mula Avidya) The reflection of Kootastha in intellect bears "vital airs" (Pranas) and comes to be known as Jiva who is subject to transmigrations

The doctrine of Transmigration is based on the eternity of consciousness As consciousness cannot originate or end, its existence through all past time must be conceived as repeated acts of embodiment Similarly also in the future, until the realisation of Brahman takes place It is therefore to be conceded to be as real as the rest of our worldly experience This compares favourably with the illogical conception of the unaccountable birth of souls, believed in by the followers of other religions

जलव्योम्ना घटाकाशो यथा सर्वस्तिरोहित ।
तथा जीवेन कूटस्थ सोऽन्योन्याध्यास उच्यते ॥२४॥

24 Just as the 'Ether in a pot' is hidden by Jalakasa when the pot is filled with water, so Kootastha is masked by Jiva This masking is known as mutual superimposition

अय जीवो न कूटस्थ विविनक्ति कदाचन ।
अनादिरविवेकोऽय मूलाविद्येति गम्यताम् ॥ २५ ॥

25 The Jiva never realises his distinction from Kootastha This want of discrimination which is beginningless is said to be primal ignorance

विक्षेपावृत्तिरूपाभ्या द्विधाऽविद्या व्यवस्थिता ।
न भाति नास्ति कूटस्थ इत्यापादनमावृति ॥ २६ ॥

26 The ignorance has two phases, "Vikshepa" (power of manifestation) and 'Avarana" (power of concealment) The latter is the cause of one's saying that Kootastha does not exist and is not manifested

This twofold nature of Avidya is comparable to the centripetal and centrifugal forces which are given rise to in the same process of rotation

अज्ञानी विदुषा पृष्ट कूटस्थ न प्रबुध्यते ।
न भाति नास्ति कूटस्थ इति बुद्ध्वा वदत्यपि ॥ २७ ॥

27 Being asked by a wise man about Kootastha, an ignorant man will reply that there is no Kootastha and that he does not manifest himself He feels so and speaks so

Thereby he implies the positive experience of Avidya in himself

स्वप्रकाशे कुतोऽविद्या ता विना कथमावृतिः ।
इत्यादितर्कजालानि स्वानुभूतिर्ग्रसत्यसौ ॥ २८ ॥

28 This experience common to all, confutes all such questions as the following which are mere logical quibbles "How did the self-luminous Kootastha become covered by ignorance ?" "If there is no ignorance how did the concealment come about ?"

These questions themselves presuppose ignorance on the part of the questioner, which is what is known as Avidya

स्वानुभूतावविश्वासे तर्कस्याप्यनवस्थिते ।
कथं वा तार्किकमन्यस्तत्त्वनिश्चयमाप्नुयात् ॥ २९ ॥

29 If one is not to trust to one's own experience and as one argument is overcome by another without end, how can the logician attain

to the truth regarding anything by mere reasoning ?

Mere reasoning warrants no finality

बुद्ध्यारोहाय तर्कश्चेदपेक्षेत तथा सति ।
स्वानुभूत्यनुसारेण तर्क्यतां मा कुतर्क्यताम् ॥ ३० ॥

30 As logic is of use in helping one to understand things better, let it be used in conformity to one's own experience Let not logic be misused

Logic that ignores experience is mere verbiage and can lead to no result

स्वानुभूतिरविद्यायामावृतौ च प्रदर्शिता ।
अत कूटस्थचैतन्यमविरोधीति तर्क्यताम् ॥ ३१ ॥

31 It has been shown that with regard to ignorance and its power to veil truth, we have actual experience in ourselves Therefore let us infer that the co-existence of consciousness known as Kootastha and of ignorance is not incompatible

This is to say no one can deny that he is conscious or that he is ignorant at the same time

तच्चेद्विरोधि केनेयमावृतिर्ह्यनुभूयताम् ।
विवेकस्तु विरोध्यस्यास्तत्त्वज्ञानिनि दृश्यताम् ॥ ३२ ॥

32 For if it is opposed to ignorance, by whom is the ignorance to be experienced ? It is knowledge that is opposed to ignorance as may be seen in one who has realised the truth

अविद्यावृतकूटस्थे देहद्वययुता चिति ।
शुक्तौ रूप्यवदध्यस्ता विक्षेपाध्यास एव हि ॥ ३३ ॥

33 The superimposition of Jiva with gross and subtle bodies on Kootastha covered by ignorance, like the superimposion of silver in mother of pearl, is what is known as Vikshepa

Superimposition simply means mistaking one thing for another

इदमंशश्च सत्यत्व शुक्तिग रूप्य ईक्ष्यते ।
स्वयंत्व वस्तुता चैव विक्षेपे वीक्ष्यतेऽन्यगम् ॥ ३४ ॥

34 (In an instance of false perception, as when one mistakes mother-of-pearl for silver, he says " this is silver ") Here " this " refers to the thing perceived and " is " implies its reality But it is the mother of-pearl that deserves the demonstrative pronoun " this " and the verb " is " whereas by mistake these are transferred to silver Similarly the ideas of " self " and

"entity" belonging to Kootastha are referred to Jiva

नीलपृष्ठत्रिकोणत्व यथा शुक्तौ तिरोहितम् ।
असङ्गानन्दताद्येव कूटस्थेऽपि तिरोहितम् ॥ ३५ ॥

35 Just as during the superimposition of silver the other characters of the shell such as blue colour, outer surface, and the triangular form are not taken notice of, so the unassociatedness and the blissfulness of Kootastha become veiled

आरोपितस्य दृष्टान्ते रूप्य नाम यथा तथा ।
कूटस्थाध्यस्तविक्षेपनामाहमिति निश्चय ॥ ३६ ॥

36 In the example given, silver is the name of that which is superimposed Similarly in this case, that which is superimposed on Kootastha is known as the Ego

इदमश स्वत पश्यन्रूप्यमित्यभिमन्यते ।
तथा स्व च स्वत पश्यन्नहमित्यभिमन्यते ॥ ३७ ॥

37 In the instance of false perception given above, "this" is wrongly co ordinated

with silver So in the case of self-perception, the self is mistaken for the ego

इदत्वरूप्यते भिन्ने स्वत्वाहते तथेष्यताम् ।
सामान्य च विशेषश्च ह्युभयत्रापि गम्यते ॥ ३८ ॥

38 The notions of 'this' and of silver are distinct So also the notions of 'self' and 'I' In both cases there is a common element and a differentia

देवदत्त स्वय गच्छेत्त्व वीक्षस्व स्वय तथा ।
अह स्वय न शक्नोमीत्येव लोके प्रयुज्यते ॥ ३९ ॥

39 In common parlance we say "Devadatta himself goes", "You yourself see this", "I myself am unable"

इद रूप्यमिद वस्त्रमिति यद्वदिद तथा ।
असौ त्वमहमित्येषु स्वयमित्यभिमन्यते ॥ ४० ॥

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स्वयशब्दार्थ एवैष कूटस्थ इति मे भवेत् ॥ ४१ ॥

"entity" belonging to Kootastha are referred to Jiva

नीलपृष्ठत्रिकोणत्व यथा शुक्तौ तिरोहितम् ।
असङ्गानन्दताद्येव कूटस्थेऽपि तिरोहितम् ॥ ३५ ॥

35 Just as during the superimposition of silver the other characters of the shell such as blue colour, outer surface, and the triangular form are not taken notice of, so the unassociatedness and the blissfulness of Kootastha become veiled

आरोपितस्य दृष्टान्ते रूप्य नाम यथा तथा ।
कूटस्थाध्यस्तविक्षेपनामाहमिति निश्चय ॥ ३६ ॥

36 In the example given, silver is the name of that which is superimposed Similarly in this case, that which is superimposed on Kootastha is known as the Ego

इदमंशं स्वत पश्यन्रूप्यमित्यभिमन्यते ।
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with silver So in the case of self-perception, the self is mistaken for the ego

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स्वयशब्दार्थ एवैष कूटस्थ इति मे भवेत् ॥ ४१ ॥

41 It may be asked "Let the idea of 'I' be different from that of the 'self' What advantage do you derive from this as regards Kootastha?" To this we reply that that "self" denotes the very Kootastha

अन्यत्ववारक स्वत्वमिति चेदन्यवारणम् ।
कूटस्थस्यात्मता वक्तुरिष्टमेव हि तद्भवेत् ॥ ४२ ॥

42 If it be objected that "self" merely excludes the idea of another and does not say anything about Kootastha, we say that as Kootastha is Atma and 'self' excludes the notion of another, 'self' can indicate only Kootastha

स्वयमात्मेति पर्यायो तेन लोके तयो सह ।
प्रयोगो नास्त्यत स्वत्वमात्मत्व चान्यवारकम् ॥ ४३ ॥

43 In common usage self and Atma are synonymous and so both terms are never used together Therefore both terms exclude the idea of another

घट स्वय न जानातीत्येव स्वत्व घटादिषु ।
अचेतनेषु दृष्ट चेद्दृश्यतामात्मसत्त्वत ॥ ४४ ॥

44 If it be objected that the word 'self' is used in connection with inanimate objects, e g, a pot (which has no consciousness) as in the sentence "A pot itself does not know", we say that its use is justified as Atma forms the basis of all objects both animate and inanimate

चेतनाचेतनभिदा कूटस्थात्मकृता न हि ।
किं तु बुद्धिकृताभासकृतैवेत्यवगम्यताम् ॥ ४५ ॥

45 The difference between animate and inanimate objects is not made by the unchanging Atma but is to be understood as being made by Jiva who is the reflection of Kootastha in the intellect (i e, Avidya)

यथा चेतन आभास कूटस्थे भ्रान्तिकल्पित ।
अचेतनो घटादिश्च तथा तत्रैव कल्पित ॥ ४६ ॥

46 Just as the conscious Jiva is created in the unchanging self by the illusion of ignorance, so also are the inanimate objects, e g, the pot created in the same way

तत्तेदते अपि स्वत्वमिव त्वमहमादिषु ।
सर्वत्रानुगते तेन तयोरप्यात्मतेति चेत् ॥ ४७ ॥

47 If it be objected that the ideas of 'that' and 'this' are common to "you and I" just as the idea of self is, so you must grant that the thing denoted by 'this and that' is also Atma

ते आत्मत्वेऽप्यनुगते तत्तेदंते ततस्तयो ।
आत्मत्व नैव सभाव्य सम्यक्त्वादेर्यथा तथा ॥ ४८ ॥

48 (We reply that) it is not so 'That' and 'this' are used not only with 'you' and 'I' but also with Atma which is common to 'you' and 'I' Therefore they are of the nature of adjectives like 'good' and 'bad' and so cannot be synonymous with Atma (While Self and Atma are substantives, 'this' and 'that' are only adjectives)

तत्तेदंते स्वतान्यत्वे त्वताहंते परस्परम् ।
प्रतिद्वन्द्वितया लोके प्रसिद्धे नास्ति सशय ॥ ४९ ॥

49 Moreover the ideas of 'this' and 'that' are opposed to each other just as the pairs of ideas "Self and another" "You and I" &c As this usage is common there can be no doubt about it

अन्यताया प्रतिद्वन्द्वी स्वय कूटस्थ इष्यताम् ।
त्वत्ताया प्रतियोग्येषोऽहमित्यात्मनि कल्पित ॥ ५० ॥

50 The idea of "Self" of the nature of the unchanging Atma is opposed to that of another and the egoism of Jiva opposed to the idea of "You" is superimposed on the unchanging Atma (i e,) Kootastha

अहतास्वत्वयोर्भेदे रूप्यतेदतयोरिव ।
स्पष्टेऽपि मोहमापन्ना एकत्व प्रतिपेदिरे ॥ ५१ ॥

51 As in the case of silver and 'this', so the difference between the ideas of 'I' and 'Self' is plain, but people overcome by illusion identify 'I' and the unchanging self

In the universal usage of the word 'self', there is a linguistic evidence of an instinctive recognition on the part of man of a something existing beyond the ego and the objects of perception, as their basis

तादात्म्याध्यास एवात्र पूर्वोक्ताविद्यया कृत ।
अविद्याया निवृत्ताया तत्कार्यं विनिवर्तते ॥ ५२ ॥

52 In this section is treated the mutual superimposition which has been created by ignorance It leads to illusory knowledge

When the ignorance is dispelled its result (i e,) mutual superimposition with its illusory knowledge also disappears

अविद्यावृत्तितादात्म्ये विद्ययैव विनश्यत ।
विक्षेपस्य स्वरूप तु प्रारब्धक्षयमीक्षते ॥ ५३ ॥

53 The veiling power and mutual superimposition which are products of ignorance are destroyed by a knowledge of the self The effects of the creative power, viz, the phenomenal world being the manifestation of the causes that have been operating during a series of births can end only with the exhaustion of the particular Karma that has already begun to fructify in this life

This alludes to the commonly accepted theory of Karma according to which every man starts his life with a store of Karma at his credit, a portion of which begins to fructify in that life, the rest accompanying him through all the future births determining their character, till he realises Brahman Then, while that portion of the Karma which has already begun to fructify, will have to be completely exhausted in that life, the rest of the store will disappear without ever going through the process of fructification This is not in conflict with the theory of causality as no cause can

operate in the presence of an obstacle and enlightenment being the most powerful of such obstacles, the unexhausted store of Karma cannot in its presence ever operate

उपादाने विनष्टेऽपि क्षण कार्यं प्रतीक्षते ।
इत्याहुस्तार्किकास्तद्वदस्माक किं न सभवेत् ॥ ५४ ॥

54 The logicians say that though the material cause is destroyed, its results persist for a short time afterwards Why should not this hold good in our case also ?

तन्तूना दिनसख्याना तैस्तादृक् क्षण ईरित ।
भ्रमस्यासख्यकल्पस्य योग्य क्षण इहेष्यताम् ॥ ५५ ॥

55 According to the logicians the cloth keeps its form for a second or so when the threads of which it is made are destroyed, as the life of the threads is measured by days On the same reasoning the body may persist for a proportionately long time when its cause the ignorance of countless ages is destroyed

विना क्षोदक्षम मान तैर्वृथा परिकल्प्यते ।
श्रुतियुक्त्यनुभूतिभ्यो वदता किं नु दु शकम् ॥ ५६ ॥

56 The persistence for a short time of

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56 The persistence for a short time of

the results after destruction of its cause, is simply assumed by the logicians without any proof But it is not impossible to the Vedantin as he is supported by Vedas, reasoning and experience

आस्तां दुस्तार्किकैः साकं विवादः प्रकृतं ब्रुवे ।
स्वाहमो सिद्धमेकत्वं कूटस्थपरिणामिनो ॥ ५७ ॥

57 Let us put aside the disputations with unreasonable logicians The fact is the identification of the unchanging Atma expressed by 'Self' and Jiva with the idea of egoism, is due to illusion

भ्राम्यन्ते पण्डितंमन्याः सर्वे लौकिकतैर्थिकाः ।
अनादृत्य श्रुतिं मौर्ख्यात्केवलां युक्तिमाश्रिताः ॥ ५८ ॥

58 The worldly wise logicians believing themselves to be very learned, become subject to illusion holding fast to their unaided reasoning and disregarding the Vedas

पूर्वापरपरामर्शविकलास्तत्र केचन ।
वाक्याभासान्स्वस्वपक्षे योजयन्त्यप्य । ॥ ५९ ॥

59 A few of the above class profess to

take the Vedas as their authority but become confused being unable to harmonise the meaning of what has gone before with what follows They, shamelessly try to maintain their own views on the authority of isolated passages which when considered apart from their context appear to support them

कूटस्थादिशरीरान्तसङ्घातस्यात्मता जगु ।
लोकायता पामराश्च प्रत्यक्षाभासमाश्रिता ॥ ६० ॥

60 Lokayatas (Atheists) and vulgar persons relying only on the evidence of the senses, consider the whole aggregate from the unchanging self down to the gross body as the Atma

श्रौतीकर्तुं स्वपक्ष ते कोशमन्नमय तथा ।
विरोचनस्य सिद्धान्त प्रमाण प्रतिज्ञज्ञिरे ॥ ६१ ॥

61 To make their own opinions conformable to the Vedas, they quote passages to show that the gross body is the Atma, which is the doctrine of Virochana

जीवात्मनिर्गमे देहमरणस्यात्र दर्शनात् ।
देहातिरिक्त एवात्मेत्याहुर्लोकायता परे ॥ ६२ ॥

62 Others say that when life passes out of the body the latter undergoes death and decay Therefore Atma must be something different from the gross body

प्रत्यक्षत्वेनाभिमताद्धीर्देहातिरेकिणम् ।
गमयेदिन्द्रियात्मान वच्मीत्यादिप्रयोगत ॥ ६३ ॥

63 Others, taking the evidence of the senses and because the intellect enables one to say "I" am speaking" &c declare that the sheath of the intellect with the various senses, apart from the gross body, forms the Atma

वागादीनामिन्द्रियाणा कलह श्रुतिषु श्रुत ।
तेन चैतन्यमेतेषामात्मत्व तत एव हि ॥ ६४ ॥

64 They say that as the Vedas declare in some place that the various senses e g, those of speech &c, quarrelled among themselves and to do that they require to be endowed with consciousness which is a sign of Atma, there fore the senses may be said to be Atma

हैरण्यगर्भा प्राणात्मवादिनस्त्वेवमूचिरे ।
चक्षुराद्यक्षलोपेऽपि प्राणसत्त्वे तु जीवति ॥ ६५ ॥

65 Others known as Hairanyagarbhas, argue that Pranas alone are to be considered as Atma, as even in the absence of the senses e g that of sight, a man is said to be alive only so long as pranas are in the body

प्राणो जागर्ति सुप्तेऽपि प्राणश्रैष्ठ्यादिक श्रुतम् ।
कोश प्राणमय सम्यग्विस्तरेण प्रपञ्चित ॥ ६६ ॥

66 Pranas persist in states of wakefulness and of sleep The Vedas declare the pre-eminence of the Pranas and describe the Pranic sheath in detail

मन आत्मेति मन्यन्त उपासनपरा जना ।
प्राणस्याभोक्तृता स्पष्टा भोक्तृत्व मनसस्तत ॥ ६७ ॥

67 Devout people believe that the mind is Atma, as it is plain that the Pranas have no power of enjoyment and mind has

मन एव मनुष्याणा कारण बन्धमोक्षयो ।
श्रुतो मनोमय कोशस्तेनात्मेतीरित मन ॥ ६८ ॥

68 " Mind alone is the cause of bondage or freedom to men " The Vedas speak thus of

the mental sheath and therefore mind alone is Atma

विज्ञानमात्मेति पर आहु क्षणिकवादिन ।
यतो विज्ञानमूलत्व मनसो गम्यते स्फुटम् ॥ ६९ ॥

69 The Idealists (Buddhists) say that intellect is Atma as it is the basis of the mind and enables it to grasp things fully

अहवृत्तिरिदवृत्तिरित्यन्त करणं द्विधा ।
विज्ञान स्यादहंवृत्तिरिदवृत्तिर्मनो भवेत् ॥ ७० ॥

70 The internal organ is of two kinds, that whose operations cause the idea of ego and that whose operations give the idea of the external world as "this and that" The former is intellect (faculty of certitude) and the latter is mind (the faculty of doubt)

अहप्रत्ययबीजत्वमिदंवृत्तेरिति स्फुटम ।
अविदित्वा स्वमात्मान बाह्य वेत्ति न तु कचित् ॥७१॥

71 As, without having the idea of egoism, it is not possible to cognise the external world it is plain that intellect which brings about the idea of egoism is the cause of the mind whose

operations give the idea of external world

This is the Psychology not of the Vedantin, but of the Bouddhas

क्षणे क्षणे जन्मनाशावहंवृत्तेर्मितौ यत ।
विज्ञान क्षणिक तेन स्वप्रकाशं स्वतो मिते ॥ ७२ ॥

72 As the idea of egoism arises one moment and disappears the next moment, intellect is transitory and self luminous

विज्ञानमयकोशोऽय जीव इत्यागमा जगु ।
सर्वससार एतस्य जन्मनाशसुखादिक ॥ ७३ ॥

73 The Vedas declare the sheath of intellect to be the Jiva who alone is affected by births and deaths, pleasure and pain &c

विज्ञान क्षणिक नात्मा विद्युदभ्रनिमेषवत् ।
अन्यस्यानुपलब्धत्वाच्छून्य माध्यमिका जगु ॥ ७४ ॥

74 Others known as Madhyamikas (Agnostics) say that as intellect is transitory like flashes of lightning in clouds, it is not Atma and as we know of nothing beyond intellect, Atma is mere nothing'

असदेवेदमित्यादाविदमेव श्रुत तत ।
ज्ञानज्ञेयात्मक सर्वं जगद्भ्रान्तिप्रकल्पितम् ॥ ७५ ॥

75 To support theu position, they quote a passage in Vedas which says that "before creation there was nothing" and that cognition and cognisable objects are merely creations of illusion

निरधिष्ठानविभ्रान्तेरभावादात्मनोऽस्तिता ।
शून्यस्यापिससाक्षित्वादन्यथा नोक्तिरस्य ते ॥ ७६ ॥

76 (Here the Vedantin breaks in, saying) this cannot be as there can be no illusion without a basis of reality Therefore the existence of Atma has to be admitted Even "nothing" requires a witness as otherwise it would not be even possible to say "there is nothing"

अन्यो विज्ञानमयत आनन्दमय आन्तर ।
अस्तीत्येवोपलब्धव्य इति वैदिकदर्शनम् ॥ ७७ ॥

77 The Vedic doctrine is that there is the sheath of bliss, beyond that of intellect as mentioned in Vedic passages

अणुर्महान्मध्यमो वेत्येवं तत्रापि वादिन ।
बहुधा विवदन्ते हि श्रुतियुक्तिसमाश्रयात् ॥ ७८ ॥

78 Others conforming to the teachings of Vedas regarding Atma, still dispute variously as to whether the Atma is atomic in size or all pervasive or of medium size

अणुं वदन्त्यान्तराला सूक्ष्मनाडीप्रचारत ।
रोम्ण सहस्रभागेन तुल्यासु प्रचरन्त्ययम् ॥ ७९ ॥

79 Of this class of disputants, some known as Antaralas say that Atma must be atomic in size, as he is declared to pervade capillaries which are as fine as 1/1000th part of a hair

अणोरणीयानेषोऽणु सूक्ष्मात्सूक्ष्मतर स्त्विति ।
अणुत्वमाहु श्रुतय शतशोऽथ सहस्रश ॥ ८० ॥

80 They adduce in support of their arguments hundreds and thousands of Vedic passages which declare that "Atma is atomic in size, more minute than an atom and finer than the finest particle"

वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीव स विज्ञेय इति चाहापरा श्रुति ॥ ८१ ॥

81 They quote another Vedic passage which says that "the Jiva is to be known who is 1/100th part of the end of a piece of hair which has been divided into 100 parts"

दिगम्बरा मध्यमत्वमाहुरापादमस्तकम् ।
चैतन्यव्याप्तिसद्दृष्टेरानखाग्रश्रुतेरपि ॥ ८२ ॥

82 Others known as Digambaras assign a medium size to Atma as he animates the body from top to toe, quoting a Vedic passage which says that "the Atma pervades the body up to the tips of the nails"

सूक्ष्मनाडीप्रचारस्तु सूक्ष्मैरवयवैर्भवेत् ।
स्थूलदेहस्य हस्ताभ्या कञ्चुकप्रतिमोकवत् ॥ ८३ ॥

83 They also say that the Atma becomes subtle and pervades the fine capillaries, as the arms enter into the sleeves of a coat

न्यूनाधिकशरीरेषु प्रवेशोऽपि गमागमै ।
आत्माशाना भवेत्तेन मध्यमत्व विनिश्चितम् ॥ ८४ ॥

84 They establish the medium size of Atma by saying that it adapts itself to a body of any size, by enlargement of or diminution in the size of its parts

सांशस्य घटवन्नाशो भवत्येव तथा सति ।
कृतनाशाकृताभ्यागमयो को वारको भवेत् ॥ ८५ ॥

85 This position is untenable because if Atma is credited with organs or parts, he must be subject to destruction like a pot If Atma be admitted to be capable of destruction, the logical faults arise of causes being left without their subsequent effects and of effects arising without previous causes, (as individual pleasures and pains experienced in one life cannot be accounted for)

तस्मादात्मा महानेव नैवाणुर्नापि मध्यम ।
आकाशवत्सर्वगतो निरंश श्रुतिसमत ॥ ८६ ॥

86 Therefore Atma is neither atomic nor of medium size but without any parts and of unlimited size, all pervasive like ether, this doctrine being acceptable to the Vedas

इत्युक्त्वा तद्विशेषे तु वहुधा कलह ययु ।
अचिद्रूपोऽथ चिद्रूपश्चिदचिद्रूप इत्यपि ॥ ८७ ॥

87 Similarly as regards the nature of Atma, there are numerous disputes some attributing want of consciousness, others consciousness and others again a mixture of the two

प्राभाकरास्तार्किकाश्च प्राहुरस्याचिदात्मताम् ।
आकाशवद्द्रव्यमात्मा शब्दवत्तद्गुणश्चिति ॥ ८८ ॥

88 Prabhakaras and logicians say that Atma by itself is unconscious, that it is a substance like Akasa (Ether) and as sound is a property of ether, so consciousness is an attribute to Atma

इच्छाद्वेषप्रयत्नाश्च धर्माधर्मौ सुखासुखे ।
तत्संस्काराश्च तस्यैते गुणाश्चितिवदीरिता ॥ ८९ ॥

89 They predicate other properties besides consciousness e g, Desire and hatred, efforts, pleasures and pains and the power of having them in a latent condition

आत्मनो मनसा योगे स्वादृष्टवशतो गुणा ।
जायन्तेऽथ प्रलीयन्ते सुप्तेऽदृष्टसक्षयात् ॥ ९० ॥

90 They say that when as the effect of

previous Karma, there is union of Atma and mind, the various properties manifest themselves When the Karmic causes do not operate there is dreamless sleep and then these properties become latent

चितिमत्त्वाच्चेतनोऽयमिच्छाद्वेषप्रयत्नवान् ।
स्याद्धर्माधर्मयो कर्ता भोक्ता दु खादिमत्त्वत ॥ ९१ ॥

91 This Atma having desire and hatred and making efforts is called Intelligence (as it were) because he possesses it He becomes an actor doing good and bad actions and consequently becomes an experiencer of pleasures and pains

यथात्र कर्मवशत कादाचित्क सुखादिकम् ।
तथा लोकान्तरे देहे कर्मणेच्छादि जन्यते ॥ ९२ ॥

92 Just as, through performing actions, he comes occasionally to experience happiness and misery so when he assumes another body in another sphere of existence, desires &c, manifest themselves through the influence of Karma

Therefore desire hatred and other properties of Atma including intelligence itself are only occasional

एव च सर्वगस्यापि सभवेता गमागमौ ।
कर्मकाण्ड समप्रोऽत्र प्रमाणमिति तेऽवदन् ॥ ९३ ॥

93 Though all-pervasive, Atma becomes subject to deaths and rebirths (The Prabhakaras say that) the authority for their statements is found in that portion of Vedas which treats of works and their results

आनन्दमयकोशो य सुषुप्तौ परिशिष्यते ।
अस्पष्टचित्स आत्मैषा पूर्वकोशोऽस्य ते गुणा ॥ ९४ ॥

94 The blissful sheath in which consciousness is not found fully manifested and which remains as the last element persisting in sleep is the Atma of these Prabhakaras The characters above described are attributed to this blissful sheath

गूढ चैतन्यमुत्प्रेक्ष्य जडबोधस्वरूपताम् ।
आत्मनो ब्रुवते भाट्टाश्चिदुत्प्रेक्षोत्थितस्मृते ॥ ९५ ॥

95 The Bhattas, imagining masked or indistinct consciousness, say that Atma is of the nature of consciousness The inference of consciousness is from the remembrance (of sound sleep) on the part of one awakening from sleep

जडो भूत्वा तदाऽस्वाप्समिति जाड्यस्मृतिस्तदा ।
विना जाड्यानुभूतिं न कथञ्चिदुपपद्यते ॥ ९६ ॥

96 After waking from sleep one remembers that he became unconscious and slept There can be no remembrance of unconsciousness unless one had experienced it

द्रष्टुर्दृष्टेरलोपश्च श्रुत सुप्तौ ततस्त्वयम् ।
अप्रकाशप्रकाशाभ्यामात्मा खद्योतवद्युत ॥ ९७ ॥

97 The Vedas also declare that "in sleep neither the seer nor seeing is absent" Therefore like the firefly, Atma is both luminous and dark

निरशस्योभयात्मत्व न कथञ्चिद्घटिष्यते ।
तेन चिद्रूप एवात्मेत्याहु साख्यविवेकिन ॥ ९८ ॥

98 The wise Sankhyas say that as Atma is without parts, he cannot be of the nature of both consciousness and unconsciousness and that he can therefore be of the nature of consciousness only

जाड्याश प्रकृते रूपं विकारि त्रिगुण च तत् ।
चितो भोगापवर्गार्थं प्रकृति सा प्रवर्तते ॥ ९९ ॥

99 Unconsciousness is the nature of prakriti which is made up of three Gunas Satva, Rajas and Tamas and is changeable The operations of Prakriti are to enable Atma to be the enjoyer and to release him from the worldly bondage

असङ्गायाश्चितेर्वन्धमोक्षौ भेदाग्रहान्मतौ ।
वन्धमुक्तिव्यवस्थार्थं पूर्वेषामिव चिद्भिदा ॥ १०० ॥

100 It is only through the non-comprehension of the distinction between Purusha and Prakriti that Purusha who is unassociated and pure is said to be subject to bondage and emancipation To account for the different individuals having different lots in this life and to account for individual release as the result of individual knowledge, Sankhyas, like the previous disputants, admit the plurality of Atmas

महत परमव्यक्तामिति प्रकृतिरुच्यते ।
श्रुतावसङ्गता तद्वदसङ्गो हीत्यत स्फुटा ॥ १०१ ॥

101 They cite the Vedas which say that "Prakriti (undifferentiated and potential matter)

is other than Mahat (differentiated and kinetic matter) and is unmanifested and that also Purusha is unattached and pure"

चित्सनिधौ प्रवृत्ताया प्रकृतेर्हि नियामकम् ।
ईश्वर ब्रुवते योगा स जीवेभ्य पर श्रुत ॥ १०२ ॥

102 Yogis predicate Iswara (Lord) who controls the Prakriti which is operating in the presence of Atma They say that he is superior to Jivas

प्रधानक्षेत्रज्ञपतिर्गुणेश इति हि श्रुति ।
आरण्यकेऽसम्भ्रमेण ह्यन्तर्याम्युपपादित ॥ १०३ ॥

103 The Vedas say that " Iswara is the Lord of Prakriti and of Jivas having the three Gunas (Satva, Rajas and Tamas) under his control In the Aranyaka is described the internal controller Through fear of him all natural agencies operate

अत्रापि कलहायन्ते वादिन स्वस्वयुक्तिभि ।
वाक्यान्यपि यथाप्रज्ञ दार्ढ्यायोदाहरन्ति हि ॥ १०४ ॥

104 Even in the case of Iswara, there are a number of disputants who wish to maintain

their own views, quoting in support, various Vedic passages which they believe to be in their favour

क्लेशकर्मविपाकैस्तदाशयैरप्यसयुत ।
पुंविशेषो भवेदीशो जीववत्सोऽप्यसङ्गचित् ॥ १०५ ॥

105 According to Patanjali, there is a superior Purusha who is unassociated with miseries, works, births and deaths and their latent impressions (carried on from birth to birth) This Iswara, like Jiva, is unattached, is of the nature of consciousness and a special person

तथापि पुंविशेषत्वाद्घटतेऽस्य नियन्तृता ।
अव्यवस्थौ बन्धमोक्षावापतेतामिहान्यथा ॥ १०६ ॥

106 Still, being a superior Purusha, he has the power of controlling the universe If there were no controller bondage and emancipation will fall into confusion being unregulated

भीषास्मादित्येवमादावसङ्गस्य परात्मन ।
श्रुत तद्युक्तमप्यस्य क्लेशकर्माद्यसङ्गमात् ॥ १०७ ॥

107 The Vedas say that "the forces of nature operate through fear of Iswara who him-

self is pure and unattached' This controlling power is suitably vested in Iswara as he is not affected by misery, works &c

जीवानामप्यसङ्गत्वात्क्लेशादिर्न ह्यथापि च ।
विवेकाग्रहत क्लेशकर्मादि प्रागुदीरितम् ॥ १०८ ॥

108 (Properly speaking) misery and works do not also affect the Jivas because they are unattached like Iswara But as said before, through the want of comprehension of their real nature of unattachment, they are affected by misery, works &c

नित्यज्ञानप्रयत्नेच्छागुणानीशस्य मन्वते ।
असङ्गस्य नियन्तृत्वमयुक्तमिति तार्किका ॥ १०९ ॥

109 The Logicians deny the controlling power to Iswara as he is unattached but invest him with the attributes of permanent knowledge, effort and desire

The logicians who predicate to Jiva, consciousness, only as an attribute occasionally manifesting itself, suppose the Jiva to be essentially unconscious To escape from this position, they, in defining Iswara, invest him with the attribute of permanent conscious-

ness, but this device does not help them, for at best, it can only be a dogmatic assertion, since reasoning from the known nature of Jiva in whom consciousness is supposed to be present only during wakeful and dreaming conditions and absent in that of dreamless sleep, the conclusion is inevitable that consciousness wherever it is an attribute can come into play only occasionally This would make Iswara as much subject to ignorance as Jiva himself

पुविशेषत्वमप्यस्य गुणैरेव न चान्यथा ।
सत्यकाम सत्यसंकल्प इत्यादि श्रुतिर्जगौ ॥ ११० ॥

110 The Lordship of Iswara is due to his having these three atttributes and to nothing else They quote the Vedas which declare "him to have pure desires and intentions"

नित्यज्ञानादिमत्त्वेऽस्य सृष्टिरेव सदा भवेत् ।
हिरण्यगर्भ ईशोऽतो लिङ्गदेहेन सयुत ॥ १११ ॥

111 As Iswara permanently possesses knowledge and other properties he must be constantly engaged in the act of creation (Such creation is only periodical) It is only a being who is associated with the subtle body that can be considered to be Iswara Since

Hiranyagarbha is such a being he alone must be the Iswara (Lord)

उद्गीथब्राह्मणे तस्य माहात्म्यमतिविस्तृतम् ।
लिङ्गसत्त्वेऽपि जीवत्व नास्य कर्माद्यभावत ॥ ११२ ॥

112 His worshippers say that a detailed account of Hiranyagarbha is given in Udgitha Brahmana Though he forms an aggregate of subtle bodies he does not become a Jiva as he is not bound by works

स्थूलदेह विना लिङ्गदेहो न क्वापि दृश्यते ।
वैराजो देह ईशोऽत सर्वतो मस्तकादिमान् ॥ ११३ ॥

113 Worshippers of Virat or Viswanara say that Virat consisting of an aggregate of gross bodies, possessing head and other organs is the real Iswara, as a subtle body is not seen apart from the gross one

सहस्रशीर्षेत्येव च विश्वतश्चक्षुरित्यपि ।
श्रुतमित्याहुरनिश विश्वरूपस्य चिन्तका ॥ ११४ ॥

114 They constantly quote the Vedic passage which describes Viswarupa as consisting of innumerable heads, eyes in all directions &c

सर्वत पाणिपादत्वे कृम्यादेरपि चेशता ।
ततश्चतुर्मुखो देव एवेशो नेतर पुमान् ॥ ११५ ॥

115 Others objecting that even worms would have to be invested with divinity, if Virat the aggregate of gross bodies possessing all hands, feet and other organs, is taken to be Iswara, declare that no other person than the four-faced Brahma alone is Iswara

पुत्रार्थं तमुपासीना एवमाहु प्रजापति ।
प्रजा असृजतेत्यादिश्रुतिं चोदाहरन्त्यमी ॥ ११६ ॥

116 So say persons who worship Brahma for obtaining children and quote passages in which Brahma is declared to be the creator of the worlds

विष्णोर्नाभे समुद्भूतो वेधा कमलजस्तत ।
विष्णुरेवेश इत्याहुर्लोके भागवता जना ॥ ११७ ॥

117 Bhagavatas say that Vishnu alone is the real Iswara as creator Brahma arose from the navel of Vishnu

शिवस्य पादावन्वेष्टु शार्ङ्गर्थाशक्तस्तत शिव ।
ईशो न विष्णुरित्याहु शैवा आगममानिन ॥ ११८ ॥

118 Saivas also relying on Vedas, say that Siva only is Iswara and not Vishnu, as the latter is declared to have been unable to discover the feet of (all pervasive) Siva

पुरत्रयं सादयितुं विघ्नेशं सोऽप्यपूजयत् ।
विनायकं प्राहुरीशं गाणपत्यमते रताः ॥ ११९ ॥

119 Worshippers of Ganesa say that he alone is to be considered as Iswara, since Siva worshipped him to enable him to overcome the demons of the three cities

एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा ।
मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥ १२० ॥

120 Similarly numerous other sects try to establish the overlordship of the deities for whom they have a predelection by quoting Vedic hymns of praise, local traditions &c, in support of their opinions

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।
सन्त्यश्वत्थार्कवंशादेः कुलदैवतदर्शनात् ॥ १२१ ॥

121 From the internal controller down to inanimate objects all are considered to be

Iswara, for we find that trees e g, Ficus Religiosa, Asclepias gigantea and the Bamboo are taken by various people to be their family deities

तत्त्वनिश्चयकामेन न्यायागमविचारिणाम् ।
एकैव प्रतिपत्ति स्यात्साप्यत्र स्फुटमुच्यते ॥ १२२ ॥

122 Those who study the Vedas and logic with the intention of determining the real truth, come to the conclusion that Iswara is one only and that is plainly described in this section

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १२३ ॥

123 The Vedas declare that Maya should be known as Prakriti (material cause of the universe) and that Atma associated with Maya as the great Iswara and that the whole universe is pervaded by animate and inanimate objects which are parts of that Iswara

इति श्रुत्यनुसारेण न्याय्यो निर्णय ईश्वरे ।
तथा सत्यविरोध स्यात्स्थावरान्तेशवादिनाम् ॥ १२४ ॥

124 Regarding Iswara this is the proper

conclusion in conformity with the Vedas From this point of view the worship of trees &c, becomes reconcilable with the Vedic teachings

माया चेय तमोरूपा तापनीये तदीरणात् ।
अनुभूतिं तत्र मान प्रतिजज्ञे श्रुति स्वयम् ॥ १२५ ॥

125 Tapaniya Upanishad says that the Maya is of the nature of ignorance The Veda itself declares the universal experience to be the evidence of the nature of Maya

जड मोहात्मक तच्चेत्यनुभावयति श्रुति ।
आबालगोप स्पष्टत्वादानन्त्य तस्य साब्रवीत् ॥ १२६ ॥

126 The Vedas point to the universal experience of the unintelligent and illusory nature of Maya, as displayed by persons of lower order of understanding, e g, children and shepherds

अचिदात्मघटादीना यत्स्वरूप जड हि तत् ।
यत्र कुण्ठीभवेद्बुद्धि स मोह इति लौकिका ॥ १२७ ॥

127 The nature of pots and other inanimate objects is Jada (i e) absence of intelligence Worldy wise men say that where

the power of intellect becomes futile, that is the sphere of Maya

The sphere of intellect is with regard to all emperical sciences, circumscribed by Maya Every fact of phenomenal experience can be connected with its cause only up to a certain point beyond which the greatest scientist or the wisest philosopher must confess his ignorance Maya thus sets a limit to the enquiry into the causes of things and seems to lay down the rule "thus far and no further For instance in Chemistry, we know that Hydrogen and Oxygen combine to form water but why they should do so and in certain proportions only and why the result could not be otherwise, are beyond the ken of human intellect Any and every topic of discussion will be found to be enshrouded in this ultimate mystery which the human wit can never pierce This occasion may incidentally be taken to prove the absurdity of the enquiry into the cause of Avidya (ignorance) For the sphere of intellect being limited in all directions by Avidya the notion of a cause which is derived from intellectual experience and is therefore legitimately restricted to it cannot overstep the bounds of the intellect itself The expression, 'the cause of Avidya' is therefore as meaningless as the expression "I died yesterday Although the form of such an expression is possible by usage, the relation between cause and Avidya is unthinkable Therefore the expression has no content and Avidya is causeless

इत्थ लौकिकदृष्ट्यैतत्सर्वैरप्यनुभूयते ।
युक्तिदृष्ट्या त्वनिर्वाच्य नासदासीदिति श्रुते ॥ १२८ ॥

128 Thus the primal ignorance is admittedly experienced by all people From a logical point of view Maya becomes indefinable as described in Vedas that it is neither existence (like Brahman) nor non-existence (like a barren woman's son)

नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।
विद्यादृष्ट्या श्रुत तुच्छ तस्य नित्यनिवृत्तित ॥ १२९ ॥

129 As the effects of Maya's operations are manifest it cannot be said not to exist As it is destroyed by knowledge, its real existence cannot be predicated As it constantly suffers destruction whenever viewed with the eye of knowledge, it must be mere illusory appearance

तुच्छाऽनिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।
ज्ञेया माया त्रिभिर्बोधै श्रौतयौक्तिकलौकिकै ॥१३०॥

.130 Therefore from the point of view of knowledge it is unreal from that of reason (restricted to emperical sphere) it must be said

to be indefinable from that of the unenlighten ed people, it must be assumed to exist

अस्य सत्त्वमसत्त्व च जगतो दर्शयत्यसौ ।
प्रसारणाच्च सकोचाद्यथा चित्रपटस्तथा ॥ १३१ ॥

131 Maya exhibits the appearance (as in dreams and the wakeful states) and disappear ance (as in sound sleep) of the world, just as a piece of painted canvas when unrolled exhibits the picture and when rolled up causes its dis appearance

अस्वतन्त्रा हि माया स्यादप्रतीतेर्विना चितिम् ।
स्वतन्त्रापि तथैव स्यादसङ्गस्यान्यथाकृते ॥ १३२ ॥

132 As in the absence of consciousness, the effects of Maya cannot be cognised, so it has no independent reality But inasmuch as it makes the unattached Atma appear as if it were attached, Maya appears to possess (astounding) independence

कूटस्थासङ्गमात्मान जगत्त्वेन करोति सा ।
चिदाभासस्वरूपेण जीवेशावपि निर्ममे ॥ १३३ ॥

133 This Maya makes the unchanging

and unattached Atma assume the form of the universe It creates Jivas and Iswara through a reflection of Atma in itself (Maya)

Since what is not attached can never become attached the action of Maya in making it seem so, is all the more wonderful In fact it is impossible and hence unreal

कूटस्थमनुपद्रुत्य करोति जगदादिकम् ।
दुर्घटैकविधायिन्या मायाया का चमत्कृति ॥ १३४ ॥

134 Though unable to affect any change in the unchangeable Atma, Maya creates the world How skilful must this Maya be, which is capable of doing the most impossible things

द्रवत्वमुदके वह्नावौष्ण्य काठिन्यमश्मनि ।
मायाया दुर्घटत्व च स्वत सिध्यति नान्यत ॥१३५॥

135 As wetting is natural to water, heating to fire and hardness to stone, so effecting impossibilities is natural to Maya Nothing else has this power

न वेत्ति लोको यावत्ता साक्षात्तावच्चमत्कृतिम् ।
धत्ते मनसि पश्चात्तु मायैषेत्युपशाम्यति ॥ १३६ ॥

136 As long as the magician is unper-

ceived, people look upon his magic as wonderful, but when once they perceive the magician, they cease to wonder at his magic

प्रसरन्ति हि चोद्यानि जगद्वस्तुत्ववादिषु ।
न चोदनीय मायाया तस्याश्चोद्यैकरूपत ॥ १३७ ॥

137 It is only to those who consider the world as real that the effects of Maya appear wonderful But as Maya is of a wonderful nature, one need not wonder at its power

चोद्येऽपि यदि चोद्य स्यात्त्वचोद्ये चोद्यते मया ।
परिहार्यं ततश्चोद्य न पुन प्रतिचोद्यताम् ॥ १३८ ॥

138 If you object to this wonderful Maya, I can also bring counter-objections to your objections By a course of enquiry we must try to rid ourselves of Maya, further arguments being useless

विस्मयैकशरीराया मायायाश्चोद्यरूपत ।
अन्वेष्य परिहारोऽस्या बुद्धिमद्भि प्रयत्नत ॥ १३९ ॥

139 As Maya itself is an embodiment of wonder a wise man must make persistent efforts to overcome it

मायात्वमेव निश्चेयमिति चेत्तर्हि निश्चिनु ।
लोकप्रसिद्धमायाया लक्षणं यत्तदीक्ष्यताम् ॥ १४० ॥

140 If you say that before trying to overcome Maya, we must know its real nature, do so and find out what its nature is See what the commonly accepted definition of Maya is in this world and consider if it is not applicable to Maya

न निरूपयितु शक्या विस्पष्ट भासते च या ।
सा मायेतीन्द्रजालादौ लोका सप्रतिपेदिरे ॥ १४१ ॥

141 People understand that to be Maya which while being plainly visible is at the same time incapable of exact determination as to its nature as in the case of magic

स्पष्ट भाति जगच्चेदमशक्य तन्निरूपणम् ।
मायामय जगत्तस्मादीक्षस्वापक्षपातत ॥ १४२ ॥

142 This world is clearly manifested but it is impossible to define its exact nature Therefore consider impartially and look upon the universe as the product of Maya

निरूपयितुमारब्धे निखिलैरपि पण्डितै ।
अज्ञान पुरतस्तेषा भाति कक्षासु कासुचित् ॥ १४३ ॥

143 All learned men undertaking to determine the nature of this world, have been confronted at every step with ignorance bringing them to an impasse, whatever might be the various views held by them

This is not more unreasonable than the modern theories of cosmic evolution Evolutionists posit an original nebulous condition from which the whole of the present state of things has gradually developed The notion of gas in an incandescent condition militates against every possibility of living germs The problem ever remains unsolved as to how life can have originated at all The scientists will have to take refuge in a supplementary dogma of spontaneous generation of life an altogether meaningless expression and a doctrine opposed to every day experience The mystery remains impenetrable Even should it be proved that life can originate *from* not life, the introduction of the new element of consciousness which in its nature is diametrically opposed to all matter must remain an inexplicable enigma From the psychological point of view, we challenge the possibility of establishing any genetic relations between the subject (consciousness) and object (matter) Again the fundamental doctrine of evolution, viz, the *derivation of* heterogeneous multipli

city from homogeneous unity is altogether inconceivable Homogeneous unity must mean a conglomerate of numberless things all of the same kind This knocks the doctrine of scientific monism on the head The aim of philosophy is to reduce a number of phenomena to one principle, hence any theory that does not tend towards this unification, is a long way from the philosophic ideal

देहेन्द्रियादयो भावा वीर्येणोत्पादिता कथम् ।
कथं वा तत्र चैतन्यमित्युक्ते ते किमुत्तरम् ॥ १४४ ॥

144 Suppose we question you in our turn, to explain how the various solid organs of the body arise from the ovum and sperm and how the body came to have consciousness, what would you say?

वीर्यस्यैष स्वभावश्चेत्कथं तद्विदितं त्वया ।
अन्वयव्यतिरेकौ यौ भग्नौ तौ वन्ध्यवीर्यतः ॥ १४५ ॥

145 If you say that it is the nature of the sperm to do so we ask you how you came to know that If you say that a sperm always gives rise to a body with its organs, we point out that it does not do so when shed into a barren woman

The position of the antagonist is perfectly logical, his statement being that the sperm is the invariable antecedent of the formation of the foetus The author has altogether blinked the point His position however can be defended by showing that we are in utter ignorance as to why the sperm should lead to the formation of the foetus or why there should be generation at all Thus our inability to answer the ever recurring whys points to primal ignorance at the back of all phenomena That such is the author s meaning is clear from what follows

न जानामि किमप्येतदित्यन्ते शरण तव ।
अत एव महान्तोऽस्य प्रवदन्तीन्द्रजालताम् ॥ १४६ ॥

146 So ultimately, you will be obliged to take refuge in confession of your ignorance Therefore we say that great men declare this world to be like the result of magic

एतस्मात्किमिवेन्द्रजालमपर यद्गर्भवासस्थित
रेतश्चेतति हस्तमस्तकपदप्रोद्भूतनानाङ्कुरम् ।
पर्यायेण शिशुत्वयौवनजरावेषैरनेकैर्वृतं
पश्यत्यत्ति शृणोति जिघ्रति तथा गच्छत्यथागच्छति ॥

147 What magic can be more wonderful than the sperm entering into the uterus, develop

ing into a conscious individual with head, hands, feet and other organs, who passes through the stages of childhood, youth, old age &c and sees, eats, hears, smells, comes and goes ?

देहवद्वटधानादौ सुविचार्य विलोक्यताम् ।
क्व धाना कुत्र वा वृक्षस्तस्मान्मायेति निश्चिनु ॥१४८॥

148 Similarly consider the development of a large Ficus tree from its tiny seed What comparison is there between the tree and the seed from which it springs Therefore determine all this to be Maya

निरुक्तावभिमान ये दधते तार्किकादय ।
हर्षमिश्रादिभिस्ते तु खण्डनादौ सुशिक्षिता ॥ १४९ ॥

149 The learned logicians may feel satisfied with explanations provided by the science of logic (Science of determination of things) Their position has been refuted by Harshamisra and others in the work known as "Khandana"

अचिन्त्या खलु ये भावा न तास्तर्केषु योजयेत् ।
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अचिन्त्यरचनाशक्तिवीज मायेति निश्चिनु ।
मायावीज तदेवैक सुषुप्तावनुभूयते ॥ १५१ ॥

151 *Know for certain that to be Maya* which is the cause of the creation of an unthinkable thing (such as this world) In deep sleep we experience the sole Maya which is the cause of this world

जाग्रत्स्वप्नजगत्तत्र लीन वीज इव द्रुम ।
तस्मादशेषजगतो वासनास्तत्र सस्थिता ॥ १५२ ॥

152 Just as a tree is latent in the seed so is the world of the wakeful and the dreamy states latent in sleep Therefore all the impressions of the whole world are latent in Maya

या बुद्धिवासनास्तासु चैतन्य प्रतिबिम्बति ।
मेघाकाशवदस्पष्टचिदाभासोऽनुमीयताम् ॥ १५३ ॥

153 In those mental impressions is dimly reflected, the unchanging consciousness, which reflection has to be inferred like the sky

reflected in the water particles of a cloud

The analogy is not strictly true One that wakes from sleep remembers having experienced the sole existence of self without any percept Even his declaration of ignorance is necessarily couched in the language of the intellect It is only by contrast with the world that he now perceives, that he talks of its non perception during sleep

सा भासमेव तद्बीज धीरूपेण प्ररोहति ।
अतो बुद्धौ चिदाभासो विस्पष्ट प्रतिभासते ॥ १५४ ॥

154 The Maya associated with the partial ly visible reflected consciousness, becomes evolved into intellect in which the reflected consciousness is rendered plainly visible in the form of the individual ego

मायाभासेन जीवेशौ करोतीति श्रुतौ श्रुतम् ।
मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ ॥ १५५ ॥

155 The Vedas declare that Mayic power creates Jiva and Iswara though causing a reflection of Atma in itself (Maya) Jiva is a dim reflection like the reflection of sky in the water particles of a cloud and Iswara is a clear reflec-

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tion like that of the sky in water These are thus distinguished

मेघवद्वर्तते माया मेघस्थिततुषारवत् ।
धीवासनाश्चिदाभासस्तुषारस्थखवत्स्थित ॥ १५६ ॥

156 Maya is like a cloud the mental impressions are like the particles of watery vapour forming the cloud, and the reflected consciousness is like the sky reflected in the watery particles of a cloud

मायाधीनश्चिदाभास श्रुतो मायी महेश्वर ।
अन्तर्यामी च सर्वज्ञो जगद्योनि स एव हि ॥ १५७ ॥

157 The Vedas declare that the consciousness reflected in *Maya* is *Jiva under the* control of Maya The great Iswara the internal controller has Maya under his power He is omniscient and is the cause of the universe

सौषुप्तमानन्दमय प्रक्रम्यैव श्रुतिर्जगौ ।
एष सर्वेश्वर इति सोऽय वेदोक्त ईश्वर ॥ १५८ ॥

158 Referring to the sheath of bliss of deep sleep the Veda declares it to be the lord of all This is the Iswara mentioned in the Vedas

The sheath of bliss referred to here as Iswara is the consciousness reflected in all the blissful sheaths collectively

सर्वज्ञत्वादिके तस्य नैव विप्रतिपद्यताम् ।
श्रौतार्थस्याविर्तक्यत्वान्मायाया सर्वसंभवात् ॥ १५९ ॥

159 As every thing is possible to Maya and as Vedic assertions are not to be argued about, the possession of omniscience and other properties by the sheath of bliss should not be disputed

अय यत्सृजते विश्व तदन्यथयितु पुमान् ।
न कोऽपि शक्तस्तेनाय सर्वेश्वर इतीरित ॥ १६० ॥

160 As it is not possible for anybody to alter the world of the wakeful and the dreamy states created by the sheath of bliss, it is said to be the Lord of all

अशेषप्राणिबुद्धीना वासनास्तत्र सस्थिता ।
ताभि क्रोडीकृत सर्व तेन सर्वज्ञ ईरित ॥ १६१ ॥

161 In this blissful sheath are latent all the mental impressions of all living beings The whole world becomes manifest only through

those impressions maturing in time Therefore is the blissful sheath said to be Omniscient

वासनाना परोक्षत्वात्सर्वज्ञत्व न हीक्ष्यते ।
सर्वबुद्धिषु तद्दृष्ट्वा वासनास्वनुमीयताम् ॥ १६२ ॥

162 If it is objected that the omniscience is not manifested as the impressions are only latent, we reply that it has to be inferred by seeing their operations in all intelligent beings

विज्ञानमयमुख्येषु कोशेष्वन्यत्र चैव हि ।
अन्तस्तिष्ठन्यमयति तेनान्तर्यामिता व्रजेत् ॥ १६३ ॥

163 As Iswara (of the nature of the sheath of bliss) is found in all the sheaths beginning with that of intellect and stimulates them to action, he is known as the Internal Controller

बुद्धौ तिष्ठन्नान्तरोऽस्याधियानीक्ष्यश्च धीवपु ।
धियमन्तर्यमयतीत्येव वेदेन घोषितम् ॥ १६४ ॥

164 The Vedas declare Iswara to be seated in intellect, within the intellect, to have the intellect as its body, yet not grasped by it and to control the intellect internally

तन्तु पटे स्थितो यद्वदुपादानतया तथा ।
सर्वोपादानरूपत्वात्सर्वत्रायमवस्थित ॥ १६५ ॥

165 Just as the threads are in a piece of cloth, forming its material cause, so the internal ruler remains in all this universe, forming its material cause

पटादप्यान्तरस्तन्तुस्तन्तोरप्यशुरान्तर ।
आन्तरत्वस्य विश्रान्तिर्यत्रासावनुमीयताम् ॥ १६६ ॥

166 Just as the threads are subtler than the cloth and the threadlets than the threads and so on, similarly the internal controller being so extremely subtle as to pass beyond the limits of perception, can only be inferred

द्वित्रान्तरत्वकक्षाणा दर्शनेऽप्ययमान्तर ।
न वीक्ष्यते ततो युक्तिश्रुतिभ्यामेव निर्णय ॥ १६७ ॥

167 Being subtler than the subtle things of the second or third degree, he is unseen He can be ascertained only by reasoning and Vedas

पटरूपेण सस्थानात्पटतन्तोर्वपुर्यथा ।
सर्वरूपेण सस्थानात्सर्वमस्य वपुस्तथा ॥ १६८ ॥

168 In a woven fabric the body of the threads becomes the body of the cloth So Brahman is the body of the universe

तन्तो सकोचविस्तारचलनादौ पटस्तथा ।
अवश्यमेव भवति न स्वातन्त्र्य पटे मनाक् ॥ १६९ ॥

169 Whatever motion is imparted to the threads they necessarily communicate it to the cloth which has no independence of its own

तथान्तर्यान्यय यत्र यया वासनया यथा ।
विक्रियेत तथावश्य भवत्येव न सशय ॥ १७० ॥

170 Similarly all the objects in this world assume the forms given to them by the internal ruler in accordance with their mental impressions and necessarily remain such There can be no doubt of this

ईश्वर सर्वभूताना हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १७१ ॥

171 Sri Krishna tells Arjuna that the Lord remaining seated in the hearts of all beings and by his Mayic power, makes them all revolve as if mounted on a wheel

सर्वभूतानि विज्ञानमयास्ते हृदये स्थिता ।
तदुपादानभूतेशस्तत्र विक्रियते खलु ॥ १७२ ॥

172 By the term "all beings" in the above passage is meant the sheaths of intellect situated in the hearts The Lord who is their material cause appears to undergo changes there

देहादि पञ्जर यन्त्र तदारोहोऽभिमानिता ।
विहितप्रतिषिद्धेषु प्रवृत्तिर्भ्रमण भवेत् ॥ १७३ ॥

173 By the term "wheel" is meant the various bodily sheaths By "mounting" is meant having the idea of egoism in that body "Revolving" means being engaged in the performance of good and bad deeds

विज्ञानमयरूपेण तत्प्रवृत्तिस्वरूपत ।
स्वशक्त्येशो विक्रियते मायया भ्रामण हि तत् ॥१७४॥

174 The Lord by his own power becomes evolved in the form of sheath of intellect By the operation of that intellect he appears to undergo changes, that is what is meant by "makes them revolve by his Maya"

168 In a woven fabric the body of the threads becomes the body of the cloth So Brahman is the body of the universe

तन्तौ सकोचविस्तारचलनादौ पटस्तथा ।
अवश्यमेव भवति न स्वातन्त्र्यं पटे मनाक् ॥ १६९ ॥

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भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १७१ ॥

171 Sri Krishna tells Arjuna that the Lord remaining seated in the hearts of all beings and by his Mayic power, makes them all revolve as if mounted on a wheel

सर्वभूतानि विज्ञानमयास्ते हृदये स्थिता ।
तदुपादानभूतेशस्तत्र विक्रियते खलु ॥ १७२ ॥

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विहितप्रतिषिद्धेषु प्रवृत्तिर्भ्रमणं भवेत् ॥ १७३ ॥

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विज्ञानमयरूपेण तत्प्रवृत्तिस्वरूपत ।
स्वशक्त्येशो विक्रियते मायया भ्रामण हि तत् ॥१७४॥

174 The Lord by his own power becomes evolved in the form of sheath of intellect By the operation of that intellect he appears to undergo changes, that is what is meant by "makes them revolve by his Maya"

अन्तर्यमयतीत्युक्त्यायमेवार्थ श्रुतौ श्रुत ।
पृथिव्यादिषु सर्वत्र न्यायोऽय योज्यतां धिया ॥१७५॥

175 The same meaning is expressed by saying that he is the internal controller By one's intellect one must infer this principle in the case of elementals, e g, Earth &c

जानामि धर्म न च मे प्रवृत्ति-
जानाम्यधर्म न च मे निवृत्ति ।
केनापि देवेन हृदि स्थितेन
यथा नियुक्तोऽस्मि तथा करोमि ॥ १७६ ॥

176 (Dhritarashtra says) "I know what is right but do not perfom such acts I know what is wrong but do not refrain from such acts I only act in whatever way I am prompted by the Lord who is seated in my heart"

नार्थ पुरुषकारेणेत्येव मा शङ्क्यतां यत ।
ईश पुरुषकारस्य रूपेणापि विवर्तते ॥ १७७ ॥

177 From the above one must not think that individual efforts are of no use because those individual efforts themselves are due to the Lord's operating in that form

Therefore no contradiction is involved in a man's making efforts all the same Vedanta must never be quoted as an authority to justify inaction (See Gita II 47)

ईदृग्बोधेनेश्वरस्य प्रवृत्तिर्मैव वार्यताम् ।
तथापीशस्य बोधेन स्वात्मासङ्गत्वधीजनि ॥ १७८ ॥

178 By such knowledge one does not see any conflict with the idea of an internal ruler By knowing Iswara to be such, there arises a knowledge of Atma being unattached

तावता मुक्तिरित्याहु श्रुतय स्मृतयस्तथा ।
श्रुतिस्मृती ममैवाज्ञे इत्यपीश्वरभाषितम् ॥ १७९ ॥

179 Vedas and Srutis declare that final emancipation is obtained by such knowledge (i e, of Atma being unattached) The Lord says that both Vedas and Srutis are his own commands

आज्ञया भीतिहेतुत्व भीषास्मादिति हि श्रुतम् ।
सर्वेश्वरत्वमेतत्स्यादन्तर्यामित्वत पृथक् ॥ १८० ॥

180 In the Vedas we hear of natural forces operating through fear of Lord This is

said only to differentiate the Lord of all from the internal controller

एतस्य वा अक्षरस्य प्रशासन इति श्रुति ।
अन्त प्रविष्ट शास्ताऽय जनानामिति च श्रुति ॥१८१॥

181 One Vedic passage says that "all the *suns and stars move only under the orders of the Lord*" Another says that "the Lord entering the body controls it"

जगद्योनिर्भवेदेष प्रभवाप्ययकृत्त्वत ।
आविर्भावतिरोभावावुत्पत्तिप्रलयौ मतौ ॥ १८२ ॥

182 The Lord is said to be the cause of this universe as he both creates and destroys it Creation and destruction mean, becoming manifest and remaining unmanifest respectively

आविर्भावयति स्वस्मिन्विलीन सकल जगत् ।
प्राणिकर्मवशादेष पटो यद्वत्प्रसारित ॥ १८३ ॥

183 When the canvas is unrolled, the picture becomes visible Similarly, the universe which remains latent in the Lord, He makes manifest in accordance with the works of the various beings in their previous lives

पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।
प्राणिकर्मक्षयवशात्संकोचितपटो यथा ॥ १८४ ॥

184 When the canvas is rolled up the picture disappears from view Similarly when the effects of works wear out, the Lord renders latent in himself the whole universe with all beings in it

रात्रिघस्रौ सुप्तिबोधावुन्मीलननिमीलने ।
तूष्णींभावमनोराज्ये इव सृष्टिलयाविमौ ॥ १८५ ॥

185 The creation and destruction of the universe are like day and night, wakeful and sleeping states opening and closing the eyelids, play of imagination and absence of mind respectively

It does happen that sometimes we have such an experience as not having attended to anything It is this mental quiescence that is referred to above by the expression " absence of mind This peculiar state is a positive evidence of consciousness continuing without any objective representation

आविर्भावतिरोभावशक्तिमत्त्वेन हेतुना ।
आरम्भपरिणामादिचोद्यानां नात्र संभव ॥ १८६ ॥

186 As creation and dissolution of the world simply mean manifestation and non-manifestation, *the objections that lie against the* holders of the atomic and evolutional theories do not apply in this case

अचेतनाना हेतु स्याज्जाड्यांशेनेश्वरस्तथा ।
चिदाभासांशतस्त्वेष जीवाना कारण भवेत् ॥ १८७ ॥

187 The inanimate nature of objects is due to Prakriti and not to Iswara who is the cause of reflected intelligence in Jivas

तम प्रधान क्षेत्राणा चित्प्रधानश्चिदात्मनाम् ।
पर कारणतामेति भावनाज्ञानकर्मभि ॥ १८८ ॥

इति वार्तिककारेण जडचेतनहेतुता ।
परमात्मन एवोक्ता नेश्वरस्येति चेच्छृणु ॥ १८९ ॥

188 & 89 It is now objected that according to Sureswaracharya, Paramatma with a predominance of Tamas is the cause of the body and with a predominance of intelligence the cause of Jiva and that Paramatma alone is the cause of the animate and inanimate objects, in accordance with their mental impressions, knowledge and

works and that the cause of the universe is not assigned to Iswara

अन्योन्याध्यासमत्रापि जीवकूटस्थयोरिव ।
ईश्वरब्रह्मणो सिद्ध कृत्वा ब्रूते सुरेश्वर ॥ १९० ॥

190 (To this we reply that) Sureswaracharya attributes the causation of the universe to Paramatma, presupposing the common superimposition of the attributes of Iswara upon Brahman and Vice Versa, just as there is mutual superimposition of attributes of Jiva and the unchanging self

सत्य ज्ञानमनन्त यद्ब्रह्म तस्मात्समुत्थिता ।
ख वाय्वग्निजलोर्व्योषध्यन्नदेहा इति श्रुति ॥ १९१ ॥

191 (In support of the author's interpretation he quotes) Veda (which) says that from Brahman who is of the nature of existence, consciousness and endlessness are derived Ether (Akasa), air, water, fire, earth, herbs, food, bodies &c

आपातदृष्टितस्तत्र ब्रह्मणो भाति हेतुता ।
हेतोश्च सत्यता तस्मादन्योन्याध्यास इष्यते ॥ १९२ ॥

192 The unenlightened superimpose the causation of this world on Brahman (who is without attributes) and they transfer existence &c characteristic of Brahman to Iswara the creator

अन्योन्याध्याससरूपोऽसावन्नलिप्तपटो यथा ।
घट्टितेनैकतामेति तद्वद्भ्रान्त्यैकता गत ॥ १९३ ॥

193 Just as a piece of cloth stiffened with a coat of starch becomes one with the starch so also by mutual superimposition, Iswara is through illusion conceived to be one with Paramatma

मेघाकाशमहाकाशौ विविच्येते न पामरै ।
तद्वद्ब्रह्मेशयोरैक्य पश्यन्त्यापातदर्शिन ॥ १९४ ॥

194 As ignorant persons cannot distinguish the cloud enclosed Akasa (Ether) from the general body of Ether, so men of slight discrimination look upon Brahman and Iswara as one

उपक्रमादिभिर्लिङ्गैस्तात्पर्यस्य विचारणात् ।
असङ्ग ब्रह्म मायावी सृजत्येष महेश्वर ॥ १९५ ॥

195 By proper enquiry into the meaning of Vedic passages and by an application of

rules of interpretation (explained in Purva Mimamsa) Brahman may be known to be unassociated and Iswara associated with Maya, to be the creator

सत्य ज्ञानमनन्त चेत्युपक्रम्योपसहृतम् ।
यतो वाचो निवर्तन्त इत्यसङ्गत्वनिर्णय ॥ १९६ ॥

196 Beginning with a description of Brahman as being of the nature of existence, knowledge and endlessness, and ending with a declaration that the nature of Brahman cannot be grasped by speech and other organs, the Vedas teach his nature to be without associates

मायी सृजति विश्व सन्निरुद्धस्तत्र मायया ।
अन्य इत्यपरा ब्रूते श्रुतिस्तेनेश्वर सृजेत् ॥ १९७ ॥

197 Another Vedic passage says that Iswara associated with Maya creates the universe and that Jiva is bound by Maya. Therefore the creator of the world is Iswara

आनन्दमय ईशोऽय बहु स्यामित्यवैक्षत ।
हिरण्यगर्भरूपोऽभूत्सुप्ति स्वप्नो यथा भवेत् ॥ १९८ ॥

198. And that just as profund sleep passes into dreamy state, this Iswara of the nature of the 'sheath of bliss' intending to become many became transformed into Hiranyagarbha (i e, became associated with a totality of subtle bodies)

क्रमेण युगपद्वैषा सृष्टिर्ज्ञेया यथाश्रुति ।
द्विविधश्रुतिसद्भावाद्द्विविधस्वप्नदर्शनात् ॥ १९९ ॥

199 In one place gradual evolution is described and in another creation all at once Both are in conformity with Veda Moreover we experience a gradual evolution of a dream and also of a sudden creation of it from deep sleep

सूत्रात्मा सूक्ष्मदेहाख्य सर्वजीवघनात्मक ।
सर्वाहमानधारित्वात्क्रियाज्ञानादिशक्तिमान् ॥ २०० ॥

200 Hiranyagarbha is known as the possessor of subtle body as he pervades all bodies like thread in a piece of cloth, as he is the aggregate of all Jivas and as he identifies himself with all subtle bodies He is therefore endowed with the power of acting, knowing &c

प्रत्यूषे वा प्रदोषे वा मग्नो मन्दे तमस्ययम् ।
लोको भाति यथा तद्वदस्पष्टं जगदीक्ष्यते ॥ २०१ ॥

201 (At this stage of evolution) in Hiranyagarbha this world is indistinctly observable just as it would appear when covered with partial darkness either in the early morning or dusk

सर्वतो लाञ्छितो मष्या यथा स्याद्घट्टित पट ।
सूक्ष्माकारैस्तथेशस्य वपु सर्वत्र लाञ्छितम् ॥ २०२ ॥

202 On a stiffened piece of canvas, out lines drawn with a black pencil appear rather indistinctly So in Hiranyagarbha outlines of subtle bodies are indistinctly perceived

सस्य वा शाकजात वा सर्वतोऽङ्कुरित यथा ।
कोमल तद्वदेवैष पेलवो जगदङ्कुर ॥ २०३ ॥

203 Just as in a tender bud, delicate leaves and stalks are very faintly seen, so in Hiranyagarbha, the whole world may be said to be in a partly developed and indistinct condition

आतपातलोको वा पटो वा वर्णपूरित ।
सस्यं वा फलित यद्वत्तथा स्पष्टवपुर्विराट् ॥ २०४ ॥

198. And that just as profund sleep passes into dreamy state, this Iswara of the nature of the 'sheath of bliss' intending to become many became transformed into Hiranyagarbha (i e, became associated with a totality of subtle bodies)

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द्विविधश्रुतिसद्भावाद्द्विविधस्वप्नदर्शनात् ॥ १९९ ॥

199 In one place gradual evolution is described and in another creation all at once Both are in conformity with Veda Moreover we experience a gradual evolution of a dream and also of a sudden creation of it from deep sleep

सूत्रात्मा सूक्ष्मदेहाख्य सर्वजीवघनात्मक ।
सर्वाहमानधारित्वात्क्रियाज्ञानादिशक्तिमान् ॥ २०० ॥

200 Hiranyagarbha is known as the possessor of subtle body as he pervades all bodies like thread in a piece of cloth, as he is the aggregate of all Jivas and as he identifies himself with all subtle bodies He is therefore endowed with the power of acting, knowing &c

प्रत्यूषे वा प्रदोषे वा मग्नो मन्दे तमस्ययम् ।
लोको भाति यथा तद्वदस्पष्ट जगदीक्ष्यते ॥ २०१ ॥

201 (At this stage of evolution) in Hiranyagarbha this world is indistinctly observable just as it would appear when covered with partial darkness either in the early morning or dusk

सर्वतो लाञ्छितो मष्या यथा स्याद्घट्टित पट ।
सूक्ष्माकारैस्तथेशस्य वपु सर्वत्र लाञ्छितम् ॥ २०२ ॥

202 On a stiffened piece of canvas, out lines drawn with a black pencil appear rather indistinctly So in Hiranyagarbha outlines of subtle bodies are indistinctly perceived

सस्य वा शाकजात वा सर्वतोऽङ्कुरित यथा ।
कोमल तद्वदेवैष पेलवो जगदङ्कुर ॥ २०३ ॥

203 Just as in a tender bud, delicate leaves and stalks are very faintly seen, so in Hiranyagarbha, the whole world may be said to be in a partly developed and indistinct condition

आतपाभातलोको वा पटो वा वर्णपूरित ।
सस्य वा फलित यद्वत्तथा स्पष्टवपुर्विराट् ॥ २०४ ॥

204 Just as the world appears clearly when the sun is shining or the figures in a picture are distinctly seen when properly and fully painted or fruits &c, are well seen on fully developed trees, similarly Virat includes the *aggregate of all plainly seen gross bodies*

विश्वरूपाध्याय एष उक्त सूक्तेऽपि पौरुषे ।
धात्रादिस्तम्बपर्यन्तानेतस्यावयवान्विदु ॥ २०५ ॥

205 This Virat is well described in Viswarupa Adhyaya and Purushasukta From (the four faced) Brahma downwards to a blade of grass everything in the universe forms part of Virat

ईशसूत्रविराड्वेधोविष्णुरुद्रेन्द्रवह्नय ।
विघ्नभैरवमैरालमरिका यक्षराक्षसा ॥ २०६ ॥

206 Iswara, Hiranyagarbha, Virat, Brahma, Vishnu, Siva, Indra, Agni, Ganesa, Bhairava, Myrala, Marika, Yakshas, Demons,

विप्रक्षत्रियविट्शूद्रा गवाश्वमृगपक्षिण ।
अश्वत्थवटचूताद्या यवव्रीहितृणादय ॥ २०७ ॥

207 Brahmanas, Kshatriyas, Vaishyas

Sudras, cows, horses, other quadrupeds, birds, Ficus, Banyan, Mango and other trees, wheat, rice and other grains and grasses

जलपाषाणमृत्काष्ठवास्याकुद्दालकादय ।
ईश्वरा सर्वं एवैते पूजिता फलदायिन ॥ २०८ ॥

208 Water, stones, earth, sticks, chisels, axes and other implements, all these are manifestations of Iswara When worshipped as such, they yield good fruits

यथायथोपासते त फलमीयुस्तथातथा ।
फलोत्कर्षापकर्षौ तु पूज्यपूजानुसारत ॥ २०९ ॥

209 In whatever way Iswara is worshipped the worshippers get suitable rewards The high and low degree of rewards depends upon the conception of the attributes of the deity worshipped and the method of worship

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा ।
स्वप्नबोध विना नैव स्वस्वप्नो हीयते यथा ॥ ॥ २१० ॥

210 Just as a dream does not end unless the dreamer gets into the waking state, so final emancipation can never be obtained unless a

person comes to know the real nature of Brhaman There is no other way

अद्वितीयब्रह्मतत्त्वे स्वप्नोऽयमखिल जगत् ।
ईशजीवादिरूपेण चेतनाचेतनात्मकम् ॥ २११ ॥

211 In the light of the real entity of the secondless Brahman, this whole universe composed of animate and inanimate nature created by Iswara and Jiva is as (unreal as) a dream

आनन्दमयविज्ञानमयावीश्वरजीवकौ ।
मायया कल्पितावेतौ ताभ्या सर्वं प्रकल्पितम् ॥२१२॥

212 The sheaths of Bliss and of Intellect are respectively Iswara and Jiva both being creations of Maya The whole visible world has been created by them

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्त ससारो जीवकल्पित ॥ २१३ ॥

213 From the determination of Iswara to create, down to his entrance into created objects, forms Iswara's creation From the wakeful condition down to final emancipation, the whole

series of pleasures and pains (Samsara) is Jiva's creation

The system of Vedanta is often stigmatised as pessimistic Even Schopenhauer is held up to contempt because his views are Vedantic That Vedanta is not pessimistic will follow from a consideration of the following Firstly, A person waking from dreamless sleep does not point back to a painless nothing but to positive bliss that he experienced Secondly, The kind of pleasures and pains that are condemned by Vedanta as leading to bondage are only such as spring from egoism Besides positive pain in this life which every one would like to avoid, the pleasures which appear as such only when restricted to individual experience are themselves sources of pain and therefore a form of pain since their cessation or diminution leads to misery But the higher pleasures which we all experience on rare occasions such as when surrounded by beautiful scenery or in the presence of a beautiful painting or sculpture, being not tinged with individuality, partake of the nature of that inconceivable bliss which the emancipated both here and hereafter, ever experience Prof Deussen in his "Elements of Metaphysics" says "that positive delight of Aesthetic contemplation is to us a warrant that beyond individuality there is not a painless nothing but a state the exuberant bliss of which cannot be compared to any earthly feeling of delight"

अद्वितीय ब्रह्मतत्त्वमसङ्ग तन्न जानते ।
जीवेशयोर्मायिकयोर्वृथैव कलह ययु ॥ २१४ ॥

214 Disputants do not understand the real nature of Brahman who is unassociated and secondless They fruitlessly argue about Jiva and Iswara who are the products of Maya

ज्ञात्वा सदा तत्त्वनिष्ठा नतु मोदामहे वयम् ।
अनुशोचाम एवान्याञ्च भ्रान्तेर्विवदामहे ॥ २१५ ॥

215 We who know the truth and have it as our eternal basis do not rejoice in their ignorance but feel pity for them We do not argue with those who are overcome by illusion (as we know that it is useless)

तृणार्चकादियोगान्ता ईश्वरे भ्रान्तिमाश्रिता ।
लोकायतादिसाख्यान्ता जीवे विभ्रान्तिमाश्रिता ॥

216 From the worshippers of grass etc, to the followers of Yoga, all have false notions regarding Iswara From the Lokayatas down to Sankhyas all have false notions regarding Jiva

अद्वितीयब्रह्मतत्त्व न जानन्ति यदा तदा ।
भ्रान्ता एवाखिलास्तेषा क मुक्ति केह वा सुखम् ॥

217 As long as they do not know the real nature of Brahman, so long are they entangled in error How can such people have emancipation or even happiness in this world ?

उत्तमाधमभावाश्चेत्तेषां स्यादस्तु तेन किम् ।
स्वप्नस्थराज्यभिक्षाभ्यां न बुद्धः स्पृश्यते खलु ॥२१८॥

218 If you say that they represent all grades of intelligence from the highest to the lowest, we reply "What does that signify ?" A man in his wakeful state derives no good from the dreams in which he may have played the part of a king or a beggar

तस्मान्मुमुक्षुभिर्नैव मतिर्जीवेशवादयोः ।
कार्या किं तु ब्रह्मतत्त्वं विचार्य बुध्यतां च तत् ॥

219 Therefore those desirous of emancipation should not waste time in enquiring into the variety of disputes concerning the nature and relation of Iswara and Jiva They ought rather to enquire into and realise the nature of Brahman

पूर्वपक्षतया तौ चेत्तत्त्वनिश्चयहेतुताम् ।
प्राप्नुतोऽस्तु निमज्जस्व तयोर्नैतावताऽवशः ॥ २२० ॥

220 If you say that you will enter into those disputes as a means of understanding Brahman, well and good, but take care not to be drowned helplessly in that sea of confusion

असङ्गचिद्विभुर्जीव साख्योक्तस्तादृगीश्वर ।
योगोक्तस्तत्त्वमोरर्थौ शुद्धौ ताविति चेच्छृणु ॥ २२१ ॥

221 (An opponent now says) "The doctrine of Sankhyas that Jiva and Iswara are unattached, of pure intelligence and eternal and the doctrine of Yogins that Jiva and Iswara denoted by the terms Tvam (thou) and Tat (that) are of a pure nature, must be acceptable to the Vedantins"

न तत्त्वमोरुभावर्थावस्मत्सिद्धान्तता गतौ ।
अद्वैतबोधनायैव सा कक्षा काचिदिष्यते ॥ २२२ ॥

222 (To this we reply that) it is not so The Sankhyas and Yogins say that there is a real difference between Jiva and Iswara, whereas we do not make any distinction between 'that' and 'thou' but make use of these terms in teaching the secondless one

अनादिमायया भ्रान्ता जीवेशौ सुविलक्षणौ ।
मन्यन्ते तद्व्युदासाय केवलं शोधनं तयो ॥ २२३ ॥

223 Under the influence of beginningless Maya people believe that Jiva and Iswara are really different one from the other It is only to remove this belief that we enquire into the meaning of 'that' and 'thou'

अत एवात्र दृष्टान्तो योग्य प्राक्सम्यगीरित ।
घटाकाशमहाकाशजलाकाशाभ्रखात्मक ॥ २२४ ॥

224 It was with that purpose that we described before the example of Akasa in a pot, unlimited Akasa, Akasa in water and Akasa in cloud

जलाभ्रोपाध्यधीने ते जलाकाशाभ्रखे तयो ।
आधारौ तु घटाकाशमहाकाशौ सुनिर्मलौ ॥ २२५ ॥

225 In the case of the last two, water and cloud are the limiting adjuncts But their basis the Akasa in a pot and unlimited Akasa are pure and unaffected

एवमानन्दविज्ञानमयौ मायाधियोर्वशौ ।
तदधिष्ठानकूटस्थब्रह्मणी तु सुनिर्मले ॥ २२६ ॥

226 Similarly the sheaths of bliss and of intellect are limited by Maya and intellect (which is the modification of Maya), but their bases, the unchanging One and Atma are pure

एतत्कक्षोपयोगेन साङ्ख्ययोगौ मतौ यदि ।
देहोऽन्नमयकक्षत्वादात्मत्वेनाभ्युपेयताम् ॥ २२७ ॥

227 For purposes of explanation we may make use of the doctrines of Sankhyas and Yogins as examples, just as we make use of the sheath of food but it does not mean that we accept the sheath of food as one with Atma

आत्मभेदो जगत्सत्यमीशोऽन्य इति चेत्त्रयम् ।
त्यज्यते तैस्तदा साङ्ख्ययोगवेदान्तसम्मतिः ॥ २२८ ॥

228 If the Sankhyas and Yogins give up the three doctrines of distinctions in Atma, the reality of the world and the existence of a separate Iswara, then they become acceptable to the Vedantins

जीवोऽसङ्गत्वमात्रेण कृतार्थ इति चेत्तदा ।
स्रक्चन्दनादिनित्यत्वमात्रेणापि कृतार्थता ॥ २२९ ॥

229 If you say that a person may obtain emancipation only by a knowledge of the un-

attached condition of Jiva we reply that he may just as well do so by fancying that the pleasures derived from gratification of the senses (by the use of flowers, sandal &c) are also eternal

यथा स्रगादिनित्यत्व दु सपाद्य तथात्मन ।
असङ्गत्व न सभाव्य जीवतोर्जगदीशयो ॥ २३० ॥

230 Just as it is impossible to establish the eternal existence of pleasures derived from gratification of senses so it is impossible to establish the unattached condition of Atma as long as the world and Iswara are believed to be realities and ever existing

अवश्य प्रकृति सङ्ग पुरेवापादयेत्तथा ।
नियच्छत्येतमीशोऽपि कोऽस्य मोक्षस्तथा सति ॥२३१॥

231 According to Sankhyas, as Prakriti is indestructible, it will continue to keep up the idea of attachment to Purusha, even after the dawn of true knowledge of the unattachedness of Purusha Iswara will also continue to control Purusha How then can Purusha ever attain to emancipation? (for if the world were real, bondage of Jiva would also be real and real

bondage could never be overcome Reality and eternal existence are synonymous terms)

अविवेककृत सङ्गो नियमश्चेति चेत्तदा ।
बलादापतितो मायावाद साख्यस्य दुर्मते ॥ २३२ ॥

232 If you say that the idea of attachment to body and of control are due to ignorance, you will thereby forcibly compel him to accept Maya and its effects, which is against the doctrine of Sankhyas

बन्धमोक्षव्यवस्थार्थमात्मनानात्वमिष्यताम् ।
इति चेन्न यतो माया व्यवस्थापयितु क्षमा ॥ २३३ ॥

233 If you say that plurality in Atma has to be formulated for establishing bondage and release we say that it is not necessary as Maya has the power of establishing them

दुर्घट घटयामीति विरुद्ध किं न पश्यसि ।
वास्तवौ बन्धमोक्षौ तु श्रुतिर्न सहतेतराम् ॥ २३४ ॥

234 Is it not well known that Maya has the power of effecting the impossible? Vedas can never accept the reality of both bondage and release

न निरोधो न चोत्पत्तिर्न बद्धो न च साधक ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २३५ ॥

235 Vedas declare that as a matter of fact there is neither death nor birth, none subject to bondage and nobody trying for release, none desirous of emancipation and nobody emancipated

मायाख्याया कामधेनोर्वत्सौ जीवेश्वरावुभौ ।
यथेच्छ पिबता द्वैत तत्त्व त्वद्वैतमेव हि ॥ २३६ ॥

236 Maya the celestial cow having the power of granting all desires, has two calves Jiva and Iswara It gives plenty of milk in the form of duality Drink it to your heart's content But unity is the truth

कूटस्थब्रह्मणोर्भेदो नाममात्रादृते न हि ।
घटाकाशमहाकाशौ वियुज्येते न हि क्वचित् ॥ २३७ ॥

237 It is only in name that a difference is made between the unchanging one (Kootastha) and Brahman There is none in reality The Akasa in the pot and the unlimited Akasa are never distinct from each other

bondage could never be overcome Reality and eternal existence are synonymous terms)

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यदद्वैत श्रुत सृष्टे प्राक्तदेवाद्य चोपरि ।
मुक्तावपि वृथा माया भ्रामयत्यखिलाञ्जनान् ॥२३८॥

238 The Secondless one declared in the Vedas, which existed before creation, is existing now and will continue to exist in future even after emancipation Maya alone, in vain deludes all people

ये वदन्तीत्थमेतेऽपि भ्राम्यन्तेऽविद्ययात्र किम् ।
न यथा पूर्वमेतेषामत्र भ्रान्तेरदर्शनात् ॥ २३९ ॥

239 If you object that a knowledge of Brahman serves no purpose, as even those who say that this world is caused by Maya, are also engaged in worldly affairs, we say "true but not likewise they are not deluded like others"

ऐहिकामुष्मिक सर्व ससारो वास्तवस्तत ।
न भाति नास्ति चाद्वैतमित्यज्ञानिविनिश्चय ॥ २४० ॥

240 An ignorant man will be engaged in worldy affairs with a firm conviction that the happiness and misery of this world and of the next are quite real, that there is no non-duality and that the secondless one is not manifesting itself

ज्ञानिनो विपरीतोऽस्मान्निश्चय सम्यगीक्ष्यते ।
स्वस्वनिश्चयतो बद्धो मुक्तोऽहं चेति मन्यते ॥ २४१ ॥

241 The wise man will have an entirely different conviction And thus by their own mental convictions, the one is bound and the other free

नाद्वैतमपरोक्ष चेन्न चिद्रूपेण भासनात् ।
अशेषेण न भात चेद्द्वैत किं भासतेऽखिलम् ॥ २४२ ॥

242 It is not right to say that the secondless one is not manifested, as he is always manifesting himself in the form of consciousness If you say that Atma is not wholly manifested we reply that even the world is likewise not manifested in its entirety

दिङ्मात्रेण विभान तु द्वयोरपि सम खलु ।
द्वैतसिद्धिवदद्वैतसिद्धिस्ते तावता न किम् ॥ २४३ ॥

243 Duality and non duality are alike in their partial manifestation If this experience suffices to infer duality is it not enough to infer non-duality ?

Prof Deussen in his "Elements of Metaphysics" says "The product arising from the continually exerted

reaction of the intellectual forms upon the thronging affections is actually in each moment limited to a narrow circle of ideas, but potentially, it constitutes the whole aggregate of empirical reality, this itself being nothing more than the consciousness (accompanying all my representations) of that which can be represented, beside that which actually is represented

द्वैतेन हीनमद्वैत द्वैतज्ञाने कथ त्विदम् ।
चिद्भान त्वविरोध्यस्य द्वैतस्यातोऽसमे उभे ॥ २४४ ॥

244 (An opponent now says) " Duality is opposed to non-duality and therefore while there is a manifestation of duality, how can you establish your non-duality ? Consciousness is obviously not opposed to duality and so my position is stronger than yours "

एव तर्हि श्रृणु द्वैतमसन्मायामयत्वत ।
तेन वास्तवमद्वैत परिशेषाद्विभासते ॥ २४५ ॥

245 (To this the Vedantin replies) " If it is so, your duality being a product of Maya, has no real existence Therefore the only true reamaining thing is non duality which is manifested "

Consciousness which is the element of unity in us is really opposed to all duality but only things of the

same grade of reality can act upon each other There fore this duality which is the result of illusion can be destroyed only by a notion of its falsity and the notion and the duality must be of the same grade According to Vedanta there are three grades of reality, the highest pertaining to Brahman (called Paramarthika Satta), the second being the experience of the wakeful state and the third the experience of the dreamy state and of the illusions of the wakeful state It is evident that a tiger which one meets with in a dream can be killed only with a spear seen in the dream also Any number of spears lying by the side of the dreamer, *although they belong to a higher grade of reality*, can never help him in an encounter with the tiger in the dream Similarly Pure Consciousness or Brahman which is the highest reality can never affect anything else because in the light of Brahman there can be nothing else for if it were able to affect anything else, there would be a relation established between them which again would lead to duality So the argument is not valid

अचिन्त्यरचनारूपं मायैव सकलं जगत् ।
इति निश्चित्य वस्तुत्वमद्वैते परिशेष्यताम् ॥ २४६ ॥

246 All the world is the product of unthinkable Maya Being sure of this, what remains is non-duality

पुनर्द्वैतस्य वस्तुत्व भाति चेत्त्व तथा पुन ।
परिशीलय को वात्र प्रयासस्तेन ते वद ॥ २४७ ॥

247 If the idea of duality recurs again and again think as before and overcome it What is the trouble that you undergo ?

कियन्त कालमिति चेत्खेदोऽय द्वैत इष्यताम् ।
अद्वैते तु न युक्तोऽय सर्वानर्थनिवारणात् ॥ २४८ ॥

248 If you ask how long this enquiry is to go on we reply, as long as the misery of duality lasts As all miseries are destroyed in non-duality misery is incongruous to it

क्षुत्पिपासादयो दृष्टा यथापूर्व मयीति चेत् ।
मच्छब्दवाच्येऽहकारे दृश्यता नेति को वदेत् ॥२४९॥

249 If you say that even after enlightenment I feel hunger and thirst as before we reply "Who says no ? For, they are due to egoism which is denoted by the "I" that you use"

चिद्रूपेऽपि प्रयुज्येरस्तादात्म्याध्यासतो यदि ।
माध्यास कुरु किंतु त्व विवेक कुरु सर्वदा ॥ २५० ॥

250 If you say that through mutual

superimposition, these miseries appear attached to the unchanging one (Kootastha) we reply that you should not give room for this superimposition to occur but that you should always discriminate things properly

झटित्यभ्यास आयाति दृढवासनयेति चेत् ।
आवर्तयेद्विवेकं च दृढं वासयितुं सदा ॥ २५१ ॥

251 If you say that through beginningless association (of duality with Jiva) superimposition recurs frequently, we ask you to start new association of non-duality with Jiva, by constant reflection

विवेके द्वैतमिथ्यात्वं युक्त्यैवेति न भण्यताम् ।
अचिन्त्यरचनात्वस्यानुभूतिर्हि स्वसाक्षिकी ॥ २५२ ॥

252 Dont suppose that the unreality of duality is established only by reasoning because we actually experience the fact that the nature of the world passes our understanding

चिदप्यचिन्त्यरचना यदि तर्ह्यस्तु नो वयम् ।
चितिं सुचिन्त्यरचनां ब्रूमो नित्यत्वकारणात् ॥ २५३ ॥

253 If you say that thus unthinkable

nature also characterises consciousness (Chit), we reply well and good, we dont assert that consciousness is of a thinkable nature, seeing that it is ever existing

The author apparently means that with regard to self, we have a totally different kind of evidence proving its absolute reality, since as consciousness it is timeless, while the manifestation of the world is only contingent on the existence of a perceiving subject Hence the world cannot claim the same *kind* of reality as the self (See Berkley)

प्रागभावो नानुभूतश्चितेर्नित्या ततश्चिति ।
द्वैतस्य प्रागभावस्तु चैतन्येनानुभूयते ॥ २५४ ॥

254 Consciousness is eternal as its non-existence can never be experienced But the non-existence of duality before its manifestation, is experienced by consciousness (as in dreamless sleep)

प्रागभावयुत द्वैत रच्यते हि घटादिवत् ।
तथापि रचनाचिन्त्या मिथ्या तेनेन्द्रजालवत् ॥ २५५ ॥

255 The phenomenal world including objects, e g , a pot, is a created thing having a

previous non-existence Still its nature is unthinkable like the product of magic

चित्प्रत्यक्षा ततोऽन्यस्य मिथ्यात्वं चानुभूयते ।
नाद्वैतमपरोक्ष चेत्येतन्न व्याहत कथम् ॥ २५६ ॥

256 If you admit that consciousness is immediately experienced, as also the unreality of the world, then you would be contradicting yourself if you still maintain that non-duality is not experienced

इत्थ ज्ञात्वाप्यसतुष्टा केचित्कुत इतीर्यताम् ।
चार्वाकादे प्रबुद्धस्याप्यात्मा देह कुतो वद ॥ २५७ ॥

257 If you ask why those who know the Vedanta are not satisfied with it, we ask you in turn to tell us why Charvakas and others, though learned, believe the body to be Atma

सम्यग्विचारो नास्त्यस्य धीदोषादिति चेत्तथा ।
असतुष्टास्तु शास्त्रार्थे न त्वैक्षन्त विशेषत ॥ २५८ ॥

258 If you say that the Charvakas &c through some defect in their intellect have not properly understood we say that those persons

also who are not satisfied with Vedanta have not comprehended the truth sufficiently well

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिता ।
इति श्रौतं फलं दृष्ट नेति चेद्दृष्टमेव तत् ॥ २५९ ॥

259 The Vedic statement that when, from the heart all desires have been shaken off, such a person attains deathlessness, is not a mere statement resting on Vedic authority but is actually experienced

यदा सर्वे प्रभिद्यन्ते हृदयग्रन्थयस्त्विति ।
कामा ग्रन्थिस्वरूपेण व्याख्याता वाक्यशेषत ॥२६०॥

260 In the passage which describes the loosening of all the 'fetters of the heart (when true knowledge arises), the term 'fetters of the heart' has been commented upon to mean "Desires" as supported by the context

अहंकारचिदात्मानावेकीकृत्याविवेकत ।
इदं मे स्यादिदं मे स्यादितीच्छा कामशब्दिता ॥

261 By the term 'desires' is meant the use of the terms "may this be mine" &c after

identifying egoism with Atma, through want of discrimination

अप्रवेश्य चिदात्मान पृथक्पश्यन्नहङ्कृतिम् ।
इच्छंस्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदत ॥ २६२ ॥

262 Separating egoism, and looking upon Atma as unconnected with egoism, a man may desire a crore of things and his heart will not be bound by them (But will he desire them?)

ग्रन्थिभेदेऽपि संभाव्या इच्छा प्रारब्धदोषत ।
बुद्ध्वापि पापबाहुल्यादसतोषो यथा तव ॥ २६३ ॥

263 Though knowing the meaning of the Vedas, you are not satisfied with Vedanta on account of the immensity of your past sins So though a Vedantin by his true knowledge has got the knots of his heart cut asunder, still may entertain desires as the result of his past Karma having already commenced to fructify

अहकारगतेच्छाद्यैर्देहव्याध्यादिभिस्तथा ।
वृक्षादिजन्मनाशैर्वा चिद्रूपात्मनि किं भवेत् ॥ २६४ ॥

264 Just as a man does not feel pleasure or pain when some tree in the forest either grows

or dies, so the enlightened person, identifying himself with the changeless consciousness and having overcome egoity will not feel pleasure or pain on account of change of condition in his body due to diseases &c

That is to say, he comes to look upon his body as alien to himself as we look upon a tree or any other object of perception

ग्रन्थिभेदात्पुराप्येवमिति चेत्तन्न विस्मर ।
अयमेव ग्रन्थिभेदस्तव तेन कृती भवान् ॥ २६५ ॥

265 If you say that before dawn of knowledge the unchangeable Kootastha was absolutely unconnected with desires, we ask you not to forget that That is what is known as breaking the knot By such a knowledge, you have attained your aim of existence

नैव जानन्ति मूढाश्चेत्सोऽयं ग्रन्थिर्न चापर ।
ग्रन्थितद्भेदमात्रेण वैषम्य मूढबुद्धयो ॥ २६६ ॥

266 If you say that ignorant persons do not understand this, we say that it is that and nothing else that constitutes the knot The difference between an ignorant man and a wise

one, is the existence of doubt in the former and its destruction in the latter

प्रवृत्तो वा निवृत्तो वा देहेन्द्रियमनोधियाम् ।
न किंचिदपि वैषम्यमस्त्यज्ञानिविबुद्धयो ॥ २६७ ॥

267 In the performance of actions or in the abstention from them, there is not the slightest difference as regards body, senses, mind and intellect between an ignorant and a wise man

व्रात्यश्रोत्रिययोर्वेदपाठापाठकृता भिदा ।
नाहारादावस्ति भेद सोऽय न्यायोऽत्र योज्यताम् ॥

268 Between one who has not been invested with sacred thread and one who has been, the difference lies in the fact that the former does not repeat the Vedas and the latter does There is no difference between them so far as taking food or other actions are concerned Apply this example to the above case

न द्वेष्टि सप्रवृत्तानि न निवृत्तानि काङ्क्षति ।
उदासीनवदासीन इति ग्रन्थिभिदोच्यते ॥ २६९ ॥

269 Gita describes the destruction of

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उदासीनवदासीन इति ग्रन्थिभिदोच्यते ॥ २६९ ॥

269 Gita describes the destruction of

desires thus "not hating whatever is present and not wishing for anything absent, he sits like one indifferent"

Like one indifferent does not mean pretending indifference A man who has overcome desires appears *to others like an indifferent man*

औदासीन्य विधेय चेद्वच्छब्दव्यर्थता तदा ।
न शक्ता अस्य देहाद्या इति चेद्रोग एव स ॥२७०॥

270 Indifference is not enjoined, for if so the word 'like' would be useless If you say that he is unaffected because his bodily organs cannot act then you would reduce him to the level of a sick man

तत्त्वबोध क्षय व्याधिं मन्यन्ते ये महाधिय ।
तेषा प्रज्ञातिविशदा किं तेषा दु शक वद ॥ २७१ ॥

271 Those learned people who can mistake a man who has realised Brahman, for a consumptive, are indeed remarkable for the clearness of their intellect What is not possible for such people ?

भरतादेरप्रवृत्ति पुराणोक्तेति चेत्तदा ।
जक्षन्क्रीडन्रतिं विन्दन्नित्यश्रौषीर्न किं श्रुतिम् ॥ २७२ ॥

272 If you say that ancient history depicts Jadabharata and other wise men as not being engaged in the performance of actions, we reply "Have you not heard Vedas themselves declaring that other wise men were engaged in eating, playing and enjoying pleasures"

न ह्याहारादि सत्यज्य भरताद्या स्थिता क्वचित् ।
काष्ठपाषाणवत्किं तु सङ्गभीता उदासते ॥ २७३ ॥

273 Jadabharata and others were never like sticks and stones giving up food and sleep Being afraid of forming attachments, they behaved as if they were quite indifferent

सङ्गी हि बाध्यते लोके नि सङ्ग सुखमश्नुते ।
तेन सङ्ग परित्याज्य सर्वदा सुखमिच्छता ॥ २७४ ॥

274 One who is attached to objects is troubled by people An unattached person enjoys happiness Therefore attachments should be given up by those desirous of happiness

अज्ञात्वा शास्त्रहृदय मूढो वक्त्यन्यथान्यथा ।
मूर्खाणा निर्णयस्त्वास्तामस्मत्सिद्धान्त उच्यते ॥२७५॥

275 Ignorant people not understanding

the purport of scriptures express various opinions Let them say what they like We shall give expression to our conviction in conformity with Vedanta

वैराग्यवोधोपरमा सहायास्ते परस्परम् ।
प्रायेण सह वर्तन्ते वियुज्यन्ते कचित्कचित् ॥ २७६ ॥

276 Desirelessness, knowledge and abstention from actions generally help each other Ordinarily these three exist together in a person but in some cases one or two alone may be found without the third

हेतुस्वरूपकार्याणि भिन्नान्येषामसकर ।
यथावदवगन्तव्य शास्त्रार्थं प्रविविच्यता ॥ २७७ ॥

277 Their cause, nature and result are different An enquirer into the meaning of scriptures should know the real distinction between them

दोषदृष्टिर्जिहासा च पुनर्भोगेष्वदीनता ।
असाधारणहेत्वाद्या वैराग्यस्य त्रयोऽप्यमी ॥ २७८ ॥

278 The three special causes of desirelessness are (1) a perception of the essentially false

and impermanent nature of pleasures derived from external objects, (2) a feeling of repugnance to them and (3) not being enslaved by them

श्रवणादित्रय तद्वत्तत्त्वमिथ्याविवेचनम् ।
पुनर्ग्रन्थेरनुदयो बोधस्यैते त्रयो मता ॥ २७९ ॥

279 The three special causes of knowledge are (1) enquiry into Vedanta, meditation, and steadiness of thought on Vedantic truths, (2) differentiation between the real and the unreal and (3) the not giving room for any fresh doubts to arise

यमादिर्धीनिरोधश्च व्यवहारस्य सक्षय ।
स्युर्हेत्वाद्या उपरतेरित्यसकर ईरित ॥ २८० ॥

280 The special causes of abstention from actions are (1) possession of forbearance &c, (2) control of the will and (3) not engaging in worldly affairs Thus their differences are described

तत्त्वबोध प्रधान स्यात्साक्षान्मोक्षप्रदत्वत ।
बोधोपकारिणावेतौ वैराग्योपरमावुभौ ॥ २८१ ॥

281 Of these knowledge is the most important, being directly conducive to emancipation The other two are helpful accessories

त्रयोऽप्यत्यन्तपक्वाश्चेन्महतस्तपस फलम् ।
दुरितेन क्वचित्किंचित्कदाचित्प्रतिबध्यते ॥ २८२ ॥

282 When all the three are found in a man, it must be understood to be the result of good actions performed in countless previous births The absence of one or more in any person is due to some sin

वैराग्योपरती पूर्णे बोधस्तु प्रतिबध्यते ।
यस्य तस्य न मोक्षोऽस्ति पुण्यलोकस्तपोबलात् ॥

283 The complete possession of desirelessness and abstention from action cannot, in the absence of knowledge, lead to one's emancipation, but may lead a man to be reborn in a superior world (or station of life)

पूर्णे बोधे तदन्यौ द्वौ प्रतिबद्धौ यदा तदा ।
मोक्षो विनिश्चित किं तु दृष्टदु ख न नश्यति ॥२८४॥

284 A person who has complete knowledge without the other two may be sure of

emancipation But he may appear to be undergoing misery due to the commencement of fructification of past Karma

ब्रह्मलोकतृणीकारो वैराग्यस्यावधिर्मत ।
देहात्मवत्परात्मत्वदार्ढ्ये बोध समाप्यते ॥ २८५ ॥

285 Absolute indifference to heavenly pleasures considering them to have as much value as a bit of grass is the height of desirelessness The highest limit to knowledge is reached when one as instinctively recognises his oneness with Parabrahman as an ordinary man instinctively feels his oneness with his body

सुप्तिवद्विस्मृति सीमा भवेदुपरमस्य हि ।
दिशानया विनिश्चेय तारतम्यमवान्तरम् ॥ २८६ ॥

286 The heighest limit to abstention from action is the forgetfulness of all worldly affairs as during sleep The various intermediate gradations can be ascertained by actual observation

The inaction referred to here, particularly applies to those from whom all desires are uprooted Such enlightened men should necessarily be above all

codes of duty But no one that is conscious of the feeling of any want in him can humbug himself by choosing inaction in imitation of the enlightened Such a one admittedly is in the sphere of action and he can never escape the consequences of neglecting his duty

आरब्धकर्मनानात्वाद्बुद्धानामन्यथान्यथा ।
वर्तनं तेन शास्त्रार्थे भ्रमितव्यं न पण्डितैः ॥ २८७ ॥

287 As the nature of past Karma that has begun to fructify (i e, develop into action) in the lives of the enlightened differs with different individuals, there is great difference in the behaviour of the enlightened men This need not perplex the learned

स्वस्वकर्मानुसारेण वर्तन्तां ते यथा तथा ।
अविशिष्टः सर्वबोधः समा मुक्तिरिति स्थितिः ॥२८८॥

288 Enlightened people may behave differently in accordance with the differences of their Karma which is fructifying But their knowledge is one and therefore their emancipation is also one

जगच्चित्रं स्वचैतन्ये पटे चित्रमिवार्पितम् ।
मायया तदुपेक्ष्यैव चैतन्यं परिशेष्यताम् ॥ २८९ ॥

289 Just as a picture is drawn on the canvas, so the picture of the world is drawn, as it were (i e,) superimposed by Maya on Brahman When we ignore this unreal element, what remains is Brahman the only reality

चित्रदीपमिम नित्य येऽनुसंदधते बुधा ।
पश्यन्तोऽपि जगच्चित्रं ते मुह्यन्ति न पूर्ववत् ॥२९०॥

इति चित्रदीपप्रकरणम् ॥

290 Those learned people who constantly study this section and meditate on it properly, will not be deceived by the appearance of this wonderful world, as they used to be previously

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SUMMARY OF CHAPTER VI

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The attempt made in the first nine stanzas to account for the creation of animate and inanimate nature on the analogy of a picture should not be understood too literally To the Vedantin anything other than the Self (i,e ,) all percepts including human bodies, is other than Consciousness and hence unreal The real element in every individual can never become a percept and is the one secondless Consiousness and admitting of neither division nor destruction The Jivas which are merely reflections of Brahmic Consciousness in Avidya are superimposed on Brahman and the pleasures and pains of this worldy life which can only affect the Jivas are ignorantly attributed to the Self True knowledge which dispels this ignorance can be obtained by an enquiry into the nature of the Universe, Jiva and Atma When the notions of the reality of the world and Jiva are destroyed, what remains is pure Atma The destruction of the world and of the Jiva does not mean that they should become imperceptible to the senses but that there should arise a notion of their unreal nature Otherwise people ought to find emancipation by going into dreamless sleep when all percepts disappear The saying that Atma remains as the sole factor, means that there should be a realisation of Brahman as the sole

entity and not a mere absence of the cognition of the world Otherwise there would be no such thing as emancipation during life Vedanta is thus unique in offering by rigid reasoning, a positive solution of the problem of evil and appealing to experience restricted to this life alone for its correctness

Knowledge arising from enquiry is of two kinds, direct and indirect Enquiry can come to an end only when direct knowledge is obtained The knowledge that Brahman exists is indirect The knowledge "I am Brahman" is direct The absolute Consciousness is differentiated into Kootastha, Brahman, Jiva and Iswara The Consciousness limited by a reference to gross and subtle bodies forming a basis for them and never undergoing any change is Kootastha On it is superimposed Buddhi (intellect) the counterpart of Avidya The reflection of Kootastha in intellect bears vital airs and is known as Jiva subject to transmigrations The doctrine of transmigration is based on the eternity of Consciousness As Consciousness has no origin or end, its existence through all past time must be conceived as repeated acts of embodiment Similarly also in the future till the realisation of Brahman takes place It is therefore to be conceded to be as real as the rest of worldly experience The masking of Kootastha by Jiva is known as mutual superimposition The Jiva never realises his distinction from Kootastha This want of

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discrimination which is beginningless is said to be Avidya or primal nescience This nescience has two phases Vikshepa or the power of manifestation and Avarana or the power of concealment The latter is the cause of one s saying that Kootastha does not exist and is not manifested Commonly people admit their ignorance and also their being conscious of it Therefore the co existence of Consciousness as Kootastha and of nescience is not incompatible Vikshepa is the superimpositon of egoity with gross and subtle bodies on Kootastha covered by nescience, like the superimposition of silver on mother of pearl The ideas of 'self and 'entity belonging to Kootastha are referred to the ego and the unassociatedness and blissfulness of Kootastha become veiled In the universal usage of the word 'self there is a linguistic evidence of an instinctive recognition on the part of man of a something existing beyond the ego and the objects of perception as their basis The veiling power (Avarana) and mutual superimposition (Vikshepa) which are the products of nescience are destroyed by a knowledge of the Self The effects of the creative power viz, the phenomenal world, being the manifestation of the causes that have been operating during a series of births, can end only with the exhaustion of the particular Karma that has already begun to fructify in this life According to the theory of Karma, every one starts his life with a store of karma at his credit, a portion of which begins to fructify in that life, the rest accompanying him through

all the future births, determining their character till he realises Brahman When enlightenment comes, while that portion of the karma which has already begun to fructify will have to be completely exhausted in that life, the rest of the store will disappear without ever going through the process of fructification This is not in conflict with the theory of causality, as no cause can operate in the presence of an obstacle and enlightenment being the most powerful of such obstacles, the unexhausted store of karma cannot in its presence ever operate This is the exoteric view

Numerous sects try to establish an Iswara to suit their own particular predelictions (vide stanzas 60 119) but as declared in the Vedas, Iswara is only Atma associated with Maya and the whole Universe is pervaded by animate and inanimate objects which are parts of that Iswara From this point of view the worship of any object becomes reconcilable with Vedic teachings This Maya is of the nature of nescience as testified to by universal experience The sphere of intellect is circumscribed by Maya Every fact of phenomenal experience can be connected with its cause only up to a certain point beyond which every one is bound to confess his ignorance Maya thus sets a limit to the enquiry into the causes of things It is absurd to enquire into the cause of Maya or Avidya, for the sphere of intellect being limited in all directions by ignorance, the notion of a cause which is derived from

intellectual experience and is therefore legitimately restricted to it cannot overstep the bounds of the intellect itself This Maya or Avidya is admittedly experienced by all people Therefore from the point of view of unenlightened people, it must be presumed to exist It is not of the nature of existence such as Brahman, nor of non-existence like a barren woman's son Therefore from the point of view of reason it must be said to be indefinable As Maya and its effects are destroyed by true knowledge its real existence cannot be predicated Therefore from the point of view of knowledge, it must be said to be unreal This Maya makes the unchanging and unattached Atma assume the form of the Universe It creates Jivas and Iswara through a reflection of Atma in itself (Maya) Since what is not attached can never become attached, the action of Maya in making it *seem* so is all the more wonderful In fact it is impossible and hence unreal Maya is commonly understood to be that which being plainly visible is at the same time incapable of exact determination as to its nature This world is clearly manifested but it is impossible to define its exact nature Every one undertaking to determine the nature of this world is confronted at every step with ignorance (Maya) The most modern theories of Cosmic evolution are no better in this respect Evolutionists posit an original nebulous condition from which the whole of the present state of things is supposed to have gradually developed The notion of gas in an incandescent condition militates against every

possibility of living germs, The problem as to how life can have originated ever remains unsolved The Scientists will have to take refuge in a supplementary dogma of spontaneous generation of life an altogether meaningless expression and a doctrine opposed to every day experience Even if it is possible to prove the origin of life from not-life, the introduction of the new element of consciousness which in its nature is diametrically opposed to all matter must remain an inexplicable enigma From the Psychological point of view, it is impossible to establish any genetic relations between the subject (consciousness) and object (matter) Therefore things that are unthinkable should not be subjected to canons of logic and we are bound to believe Maya or nescience to be the cause of this unthinkable universe This Maya is experienced by everybody in dreamless sleep One that wakes from deep sleep remembers having experienced the sole existence of blissful self and even his declaration of ignorance is necessarily couched in the language of the intellect It is only by contrast to this world that he now perceives, that he talks of its non-perception during sleep The creation and destruction of the universe mean, becoming manifest and remaining unmanifest as in the wakeful and sleeping states respectively Brahmic consciousness associated with Maya is Iswara and all things from Brahma (the creator) down to a blade of grass in the universe are manifestations of Iswara All these when worshipped as Iswara yield rewards the degree of which depends upon the

conception of the attributes of the object worshipped and the method of worship Just as a dream does not end unless the dreamer gets into the waking state, so final emancipation can never be obtained unless one comes to know the real nature of Brahman Therefore those desirous of emancipation should not waste time in enquiring into a variety of disputes concerning the nature of relation of Iswara and Jiva who are the products of Maya and who in turn create the whole visible world When the knowledge of the real entity of the secondless Brahman arises the whole universe composed of animate and inanimate nature created by Iswara and Jiva comes to be looked upon as unreal as a dream From this it should not be concluded that the Vedantin is a pessimist The kind of pleasures and pains that are condemned by Vedanta as leading to bondage are only such as spring from egoity Besides positive pain in this life which every one would like to avoid, the pleasures which appear as such, only when restricted to individual experience, are themselves sources of pain since their cessation or diminution leads to misery But the higher pleasures which we all experience when surrounded by beautiful scenery or in the presence of a beautiful painting or sculpture, being not tinged with individuality partake of that inconceivable bliss which the emancipated both here and hereafter ever experience Professor Deussen in his 'Elements of Metaphysics says "that positive delight of aesthetic contemplation is to us a warrant that

beyond individuality there is not a painless nothing but a state the exuberant bliss of which cannot be compared to any earthly feeling of delight'

An enlightened man and an unenlightened one may both be engaged in worldly concerns but the latter does so with a firm conviction of the reality of happiness and misery of this world and of the next and is consequently bound, whereas the former does so with an entirely different conviction and is therefore free The argument that nonduality cannot be established, as we are conscious of manifested duality, is not valid because duality being the product of Maya has no real existence Consciousness which is the element of unity in us is really opposed to all duality but only things of the same grade of reality can act upon each other Therefore this duality which is the result of illusion can be destroyed only with a notion of its falsity, and the notion and the duality must be of the same grade According to Vedanta, there are three grades of reality, the highest pertaining to Brahman called Paramarthikasatta, the second being the experience of the wakeful state and the third the experience of the dreamy state and of the illusions of the wakeful state It is evident that a tiger which one meets in a dream can be killed only with a spear seen in the dream also Any number of spears lying by the side of the dreamer although they belong to a higher grade of reality can never help him in an encounter with the tiger in a dream Similarly pure

consciousness or Brahman which is the highest reality can never affect anything else, because in the light of Brahman there can be nothing else, for if it were able to affect anything else, there would be a relation established between them which again would lead to duality Therefore, all the universe being the product of unthinkable Maya, what remains is non duality The non dual self is the only absolute reality, since as Consciousness it is timeless while the manifestation of the world is only contingent on the existence of a perceiving subject Hence the world cannot claim the same kind of reality as the self Consciousness is eternal as its non existence can never be experienced, but the non existence of duality before its manifestation is experienced by Consciousness as in dreamless sleep

An enlightened man identifying himself with the changeless Consciousness and having overcome egoity will not feel pleasure or pain on account of any change of condition in his body in other words he comes to look upon his body as alien to himself as we look upon a tree or other object of perception

Desirelessness, knowledge and abstention from actions generally help each other in bringing about emancipation Of these, knowledge is the most essential being directly conducive to emancipation, the other two are helpful accessories, as in the absence of knowledge they cannot lead to one s emancipation but may lead one to be reborn in a superior world or station of life

A person who has complete knowledge without the other two may be sure of emancipation But he may appear to be undergoing misery due to the commencement of fructification of past karma This knowledge, as the only means of emancipation, is altogether different from the state of ecstacy which some induce on themselves by drugs and bodily practices altogether reprehensible in the eye of the Vedantin Enlightened people may be have differently in accordance with the differences of their karma which is developing into action But their knowledge is one and therefore their emancipation is also one Just as a picture is drawn on a canvas so the picture of the world is drawn as it were, that is, super imposed by Maya on Brahman When we ignore this unreal element, what remains is Brahman the only reality

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CHAPTER VII

तृप्तिदीपप्रकरणम् ॥

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १ ॥

1 When a person (Purusha) comes to realise his own self to be 'that' (Parabrahman), wishing what and to satisfy whose desire can he be swayed by any affections in his body?

अस्याः श्रुतेरभिप्रायः सम्यगत्र विचार्यते ।
जीवन्मुक्तस्य या तृप्तिः सा तेन विशदायते ॥ २ ॥

2 The meaning of this passage is well discussed in this section The happiness which a man who has obtained emancipation in this life, possesses, that is rendered plain thereby

मायाभासेन जीवेशौ करोतीति श्रुतत्वतः ।
कल्पितावेव जीवेशौ ताभ्यां सर्वं प्रकल्पितम् ॥ ३ ॥

3 We learn from the Vedas that Maya, through a reflection in itself of Brahman, creates

Jiva and Iswara who are thus created beings The whole universe has been created by Jiva and Iswara.

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्त ससारो जीवकल्पित ॥ ४ ॥

4 From the determination to create the world down to his entrance into the created world, is the work of Iswara From the waking state down to the state of emancipation is the creation of ~~Iswara~~ Jiva

भ्रमाधिष्ठानभूतात्मा कूटस्थासङ्गचिद्वपु ।
अन्योन्याध्यासतोऽसङ्गधीस्थजीवोऽत्र पूरुष ॥ ५ ॥

5 The unchangeable, unattached Brahman of the nature of pure consciousness is the basis for superimposition (of body, sensory organs &c) When through mutual superimposition, he is taken to be associated with intellect, with which he has no real connection, he becomes Jiva and is known as Purusha (in the 1st stanza)

साधिष्ठानो विमोक्षादौ जीवोऽधिक्रियते न तु ।
केवलो निरधिष्ठानविभ्रान्ते काप्यसिद्धित ॥ ६ ॥

6 The Jiva based on the unchangeable Kootastha, becomes the agent in seeking emancipation, heavenly pleasures &c Chidabhasa invariably implies Kootastha as superimposition without a basis is inconceivable

अधिष्ठानांशसंयुक्तं भ्रमांशमवलम्बते ।
यदा तदाहं संसारीत्येवं जीवोऽभिमन्यते ॥ ७ ॥

7 When Jiva having the basis of unchangeable Kootastha, wrongly identifies himself with the gross and subtle bodies, he comes to think of himself as bound by the pleasures and pains of this world

भ्रमांशस्य तिरस्कारादधिष्ठानप्रधानता ।
यदा तदा चिदात्माहमसङ्गोऽस्मीति बुध्यते ॥ ८ ॥

8 When Jiva discards the illusory portion (i e, the bodies &c) the basis attains to its natural predominance He then feels himself to be of the nature of pure consciousness and unattached

नासङ्गेऽहङ्कृतिर्युक्ता कथमस्मीति चेच्छृणु ।
एको मुख्यो द्वावमुख्यावित्यर्थस्त्रिविधोऽहम ॥ ९ ॥

9 (If you ask) "How can the idea of 'I' arise in Kootastha who is unattached and without egoism", (we reply) that the word 'I' has three meanings one primary and two others secondary

अन्योन्याध्यासरूपेण कूटस्थाभासयोर्वपु ।
एकीभूय भवेन्मुख्यस्तत्र मूढै प्रयुज्यते ॥ १० ॥

10 The primary meaning is that which is attached to the word by ignorant persons who through mutual superimposition identify the unchangeable Kootastha with the reflected intelligence (Chidabhasa)

पृथगाभासकूटस्थावमुख्यौ तत्र तत्त्ववित् ।
पर्यायेण प्रयुङ्क्तेऽहंशब्दं लोके च वैदिके ॥ ११ ॥

11 The secondary meanings of 'I' refer to Kootastha and Chidabhasa as differentiated from each other A wise man uses "I" in worldly and Vedic parlance as respectively synonymous with Chidabhasa and Kootastha

लौकिकव्यवहारेऽहं गच्छामीत्यादिके बुध. ।
विविच्यैव चिदाभास कूटस्थात्त विवक्षति ॥ १२ ॥

12 Differentiating by his intellect, Chidabhasa from Kootastha, a wise man refers to Chidabhasa only in such common forms of speech as "I am going" &c

असङ्गोऽहं चिदात्माहमिति शास्त्रीयदृष्टित ।
अहंशब्द प्रयुङ्क्तेऽय कूटस्थे केवले बुध ॥ १३ ॥

13 When speaking from a Vedantic point of view, the same wise man alludes to pure Kootastha alone in such forms of speech as "I am unattached" "I am Atma of the nature of pure consciousness"

ज्ञानिताज्ञानिते त्वात्माभासस्यैव न चात्मन ।
तथा च कथमाभास कूटस्थोऽस्मीति बुध्यताम् ॥१४॥

14 (An opponent asks) "Being wise and being ignorant can be said only of Chidabhasa and not of Kootastha (Atma) Therefore how can Chidabhasa (who is different from Kootastha) say "I am Kootastha" (as when a Vydeeka says from the Vedanta point of view "I am Brahman")

नाय दोषश्चिदाभास कूटस्थैकस्वभाववान् ।
आभासत्वस्य मिथ्यात्वात्कूटस्थत्वावशेषणात् ॥ १५ ॥

15 (The Vedantin replies) "There is nothing wrong in this as Chidabhasa depends for his existence on Kootastha Besides, a reflected image has no independent existence and the real factor that is left is only Kootastha

कूटस्थोऽस्मीति बोधोऽपि मिथ्या चेन्नेति को वदेत् ।
न हि सत्यतयाभीष्ट रज्जुसर्पविसर्पणम् ॥ १६ ॥

16 If you say that the knowledge "I am Kootastha" is also illusory, who says "no" to it Motion &c is not accepted as real in the case of a snake superimposed on a rope

One of the strong objections raised against Advaita is that, since everything other than Brahman is false, even the judgments of the mind supporting the Advaitic system, such as "I am Brahman" must themselves be false How can a conviction based on such a judgment, lead to any desirable result? The answer is that any falsity even of the operations of mind proves the necessity of a real substratum which in the case of the Vedantin is Brahman And since the mental activity presupposes differentiation of subject from object, the falsity of mental judgments does not affect the second less Brahman Moreover, it is not true that such a conviction will not lead to any result, for although false from the higher point of view, it will be valid, so long as

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14 (An opponent asks) "Being wise and being ignorant can be said only of Chidabhasa and not of Kootastha (Atma) Therefore how can Chidabhasa (who is different from Kootastha) say "I am Kootastha" (as when a Vydeeka says from the Vedanta point of view "I am Brahman")

नायं दोषश्चिदाभासः कूटस्थैकस्वभाववान् ।
आभासत्वस्य मिथ्यात्वात्कूटस्थत्वावशेषणात् ॥ १५ ॥

15 (The Vedantin replies) "There is nothing wrong in this as Chidabhasa depends for his existence on Kootastha Besides, a reflected image has no independent existence and the real factor that is left is only Kootastha

कूटस्थोऽस्मीति बोधोऽपि मिथ्या चेन्नेति को वदेत् ।
न हि सत्यतयाभीष्ट रज्जुसर्पविसर्पणम् ॥ १६ ॥

16 If you say that the knowledge "I am Kootastha" is also illusory, who says "no" to it Motion &c is not accepted as real in the case of a snake superimposed on a rope

One of the strong objections raised against Advaita is that, since everything other than Brahman is false, even the judgments of the mind supporting the Advaitic system, such as "I am Brahman" must themselves be false How can a conviction based on such a judgment, lead to any desirable result? The answer is that any falsity even of the operations of mind proves the necessity of a real substratum which in the case of the Vedantin is Brahman And since the mental activity presupposes differentiation of subject from object, the falsity of mental judgments does not affect the second less Brahman Moreover, it is not true that such a conviction will not lead to any result for although false from the higher point of view, it will be valid, so long as

dualistic illusion lasts and it will enable one to overcome the pleasures and pains incidental to dualism

तादृशेनापि बोधेन संसारो हि निवर्तते ।
यक्षानुरूपो हि बलिरित्याहुर्लौकिका जनाः ॥ १७ ॥

17 Even by means of such knowledge, the pleasures and pains of the world are got rid of, on the commonly accepted principle that a sacrifice must be suited to the nature of the Deity to which it is offered

Refer to note regarding the nature of the evil and its remedy having to be of the same grade of reality, under stanza 245, Chapter vi

तस्मादाभासपुरुषः सकूटस्थो विविच्य तम् ।
कूटस्थोऽस्मीति विज्ञातुमर्हतीत्यभ्यधाच्छ्रुतिः ॥ १८ ॥

18 Therefore Vedas say that Chidabhasa who is associated with Kootastha and known by the term Purusha (man) should differentiate Kootastha from the element of unreality and that then he becomes warranted in saying "I am Kootastha"

असंदिग्धाविपर्यस्तबोधो देहात्मनीक्ष्यते ।
तद्वदत्रेति निर्णेतुमयमित्यभिधीयते ॥ १९ ॥

19 An ordinary man whenever speaking of himself refers to his body, troubled with no doubt whatever about the body being his self To produce similar conviction in saying "I am Brahman", the word 'that' in the above Vedic passage is now explained as referring to Brahman

देहात्मज्ञानवज्ज्ञान देहात्मज्ञानबाधकम् ।
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ॥ २० ॥

20 When a person gets as firm a conviction that he is Brahman, as an ordinary man has when identifying himself with his body, then that man necessarily gets emancipation whether he seeks it or not

अयमित्यपरोक्षत्वमुच्यते चेत्तदुच्यताम् ।
स्वयप्रकाशचैतन्यमपरोक्ष सदा यत ॥ २१ ॥

21 (If you object) that by the word 'that' is meant something directly cognisable, (we reply that) it may thus be described because the self-luminous Atma is ever capable of direct experience

परोक्षमपरोक्ष च ज्ञानमज्ञानमित्यद ।
नित्यापरोक्षरूपेऽपि द्वय स्याद्दशमे यथा ॥ २२ ॥

22 Though Atma is ever present, indirect and direct knowledge and ignorance can be spoken of it as in the case of the "tenth person"

This refers to the well known Vedic story Ten ignorant persons having crossed a stream and reached the opposite bank wished to ascertain whether all of them had safely crossed Now each began to count the rest omitting himself, and found that they were only nine They therefore began to bemoan the supposed loss of the 10th person An intelligent wayfarer being made acquainted with their condition, informed them that all the ten were safe and that none was lost But as they could not be convinced, he began to whip each on the back, counting the numbers at the same time, till at last when he came to the tenth person he laid the whip sharp on his back saying 'thou art the tenth This is the aptest illustration of the Vedic text "Tat twam asi (that thou art)

नवसख्याहृतज्ञानो दशमो विभ्रमात्तदा ।
न वेत्ति दशमोऽस्मीति वीक्षमाणोऽपि तान्नव ॥२३॥

23 The tenth person counting the other nine is deceived by the knowledge of nine persons only being visible and forgets himself the tenth, though all the while seeing himself

न भाति नास्ति दशम इति स्व दशम तदा ।
मत्वा वक्ति तदज्ञानकृतमावरण विदु ॥ २४ ॥

24 Though himself the tenth person, he says that there is no tenth person and that he is not visible Learned people say that this is due to his being veiled by Maya (illusion)

नद्या ममार दशम इति शोचन्प्ररोदिति ।
अज्ञानकृतविक्षेप रोदनादिं विदुर्बुधा ॥ २५ ॥

25 He weeps that the tenth person was drowned in the stream Learned people say that this weeping is the act of superimposition by illusion (of death on a person who is still living)

न मृतो दशमोऽस्तीति श्रुत्वाप्तवचन तदा ।
परोक्षत्वेन दशम वेत्ति स्वर्गादिलोकवत् ॥ २६ ॥

26 When a friend assures him that the tenth person is not dead, he believes that the tenth person is alive, just as he believes on authority, that there is such a world as heaven This is what is known as mediate knowledge

त्वमेव दशमोऽसीति गणयित्वा प्रदर्शित ।
अपरोक्षतया ज्ञात्वा हृष्यत्येव न रोदिति ॥ २७ ॥

27 When he himself is shown to be the tenth person by being counted along with the others he has direct cognition, stops weeping and feels joy

अज्ञानावृतिविक्षेपद्विविधज्ञानतृप्तय ।
शोकापगम इत्येते योजनीयाश्चिदात्मनि ॥ २८ ॥

28 The seven different stages consisting of ignorance, envelopment, superimposition, indirect cognition, direct cognition, cessation of sorrow and generation of satisfaction, are to be considered in relation to Atma

ससारासक्तचित्त सञ्चिदाभास कदाचन ।
स्वयप्रकाशकूटस्थ स्वतत्त्व नैव वेत्त्ययम् ॥ २९ ॥

29 The reflected intelligence (Chidabhasa) being always engaged in worldly concerns does not know himself to be the self-luminous Kootastha

This is ignorance and the first stage of evolution

न भाति नास्ति कूटस्थ इति वक्ति प्रसङ्गत. ।
कर्ता भोक्ताहमस्मीति विक्षेप प्रतिपद्यते ॥ ३० ॥

30 His saying that there is no Kootastha and that he is not manifest, is the result of envelopment (Avarana, the 2nd stage) His saying that he is the agent and the enjoyer is the result of superimposition (Vikshepa, the 3rd stage)

अस्ति कूटस्थ इत्यादौ परोक्षं वेत्ति वार्तया ।
पश्चात्कूटस्थ एवास्मीत्येव वेत्ति विचारत ॥ ३१ ॥

31 From the words of a teacher, he first comes to have an indirect cognition of the existence of Kootastha (4th stage) Afterwards, through a course of reasoning and enquiry, he comes to have a direct cognition that he himself is Kootastha (5th stage)

कर्ता भोक्तेत्येवमादि शोकजात प्रमुञ्चति ।
कृत कृत्य प्रापणीय प्राप्तमित्येव तुष्यति ॥ ३२ ॥

32 Then he gives up the ideas that he is the actor and enjoyer, which are the sources of sorrow (6th stage) Finally he is happy that all

त्वमेव दशमोऽसीति गणयित्वा प्रदर्शित ।
अपरोक्षतया ज्ञात्वा हृष्यत्येव न रोदिति ॥ २७ ॥

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शोकापगम इत्येते योजनीयाश्चिदात्मनि ॥ २८ ॥

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स्वयप्रकाशकूटस्थ स्वतत्त्व नैव वेत्त्ययम् ॥ २९ ॥

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This is ignorance and the first stage of evolution

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कर्ता भोक्ताहमस्मीति विक्षेप प्रतिपद्यते ॥ ३० ॥

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कृत कृत्य प्रापणीय प्राप्तमित्येव तुष्यति ॥ ३२ ॥

32 Then he gives up the ideas that he is the actor and enjoyer, which are the sources of sorrow (6th stage) Finally he is happy that all

that has to be done has been done and that all that has to be obtained has been obtained (7th stage)

अज्ञानमावृतिस्तद्वद्विक्षेपश्च परोक्षधीः ।
अपरोक्षमतिः शोकमोक्षस्तृप्तिर्निरङ्कुशा ॥ ३३ ॥

33 Thus Atma has to be considered in relation to the seven stages beginning with ignorance and ending with unobstructed happiness

सप्तावस्था इमाः सन्ति चिदाभासस्य तास्विमौ ।
बन्धमोक्षौ स्थितौ तत्र तिस्रो बन्धकृताः स्मृताः ॥३४॥

34 These seven conditions affect the reflected intelligence (Chidabhasa) and are the cause of bondage and emancipation The first three are said to bring about bondage

न जानामीत्युदासीनव्यवहारस्य कारणम् ।
विचारप्रागभावेन युक्तमज्ञानमीरितम् ॥ ३५ ॥

35 That is said to be ignorance which is associated with non-existence of knowledge prior to enquiry into Brahmic truth, which is the cause of indifferent worldly concerns and

which is experienced when one says "I do not know"

अमार्गेण विचार्याथ नास्ति नो भाति चेत्यसौ ।
विपरीतव्यवहृतिरावृते कार्यमिष्यते ॥ ३६ ॥

36 The result of envelopment is the wrong course of action which leads one to say that Kootastha does not exist and is not manifested, after an enquiry not in conformity with scriptures

देहद्वयचिदाभासरूपो विक्षेप ईरित ।
कर्तृत्वाद्यखिल शोक ससाराख्योऽस्य बन्धक ॥३७॥

37 Superimposition is said to be that which appears in the form of reflected intelligence (Chidabhasa) provided with subtle and gross bodies The pleasures and pains of being engaged in worldly concerns known as Samsara and the consequent bondage are due to this Chidabhasa acting with the idea of being the actor enjoyer &c

अज्ञानमावृतिश्चैते विक्षेपात्प्राक्प्रसिध्यत ।
यद्यप्यथाप्यवस्थे ते विक्षेपस्यैव नासन ॥ ३८ ॥

that has to be done has been done and that all that has to be obtained has been obtained (7th stage)

अज्ञानमावृतिस्तद्वद्विक्षेपश्च परोक्षधी ।
अपरोक्षमति शोकमोक्षस्तृप्तिर्निरङ्कुशा ॥ ३३ ॥

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वन्धमोक्षौ स्थितौ तत्र तिस्रो वन्धकृता स्मृता ॥३४॥

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विपरीतव्यवहृतिरावृते कार्यमिष्यते ॥ ३६ ॥

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अज्ञानमावृतिश्चैते विक्षेपात्प्राक्प्रसिध्यत ।
यद्यप्यथाप्यवस्थे ते विक्षेपस्यैव नासन ॥ ३८ ॥

that has to be done has been done and that all that has to be obtained has been obtained (7th stage)

अज्ञानमावृतिस्तद्वद्विक्षेपश्च परोक्षधी ।
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अज्ञानमावृतिश्चैते विक्षेपात्प्राक्प्रसिध्यत ।
यद्यप्यथाप्यवस्थे ते विक्षेपस्यैव नासन ॥ ३८ ॥

38 Ignorance and envelopment are clearly prior to superimposition and though Chidabhasa is the result of superimposition, the first two conditions must be attributed to Chidabhasa and not to Kootastha

As Kootastha is unattached nothing can be attributed to him but only to Chidabhasa To the cause seeking intellect, one appears to succeed the other but all the three factors as in the case of Kantian functions of the mind, ought to be supposed to come into play simultaneously

विक्षेपोत्पत्तित पूर्वमपि विक्षेपसस्कृति ।
अस्त्येव तदवस्थात्वमविरुद्ध ततस्तयो ॥ ३९ ॥

39 As the germs of superimposition exist even before its origin, therefore there is nothing wrong in attributing the first two conditions to Chidabhasa alone (See note to the previous stanza)

ब्रह्मण्यारोपितत्वेन ब्रह्मावस्थे इमे इति ।
न शङ्कनीय सर्वासा ब्रह्मण्येवाधिरोपणात् ॥ ४० ॥

40 It should not be objected that these two conditions can be attributed to Brahman, as they

are superimposed on him, because the Brahman is the basis on which all states are superimposed

As they are all alike unreal, they cannot have a real relation to Brahman In this stanza Brahman and Kootastha are used synonymously

ससार्यहं विबुद्धोऽहं नि शोकस्तुष्ट इत्यपि ।
जीवगा उत्तरावस्था भान्ति न ब्रह्मगा यदि ॥ ४१ ॥

41 It will be admitted that it is only Jiva that has the right to say "I am engaged in worldly concerns", "I have knowledge", "I am free from sorrow", and "I am happy" Therefore the last four stages can be attributed only to Jiva and not to Brahman

तद्वंज्ञोऽहं ब्रह्मसत्त्वभाने मद्दृष्टितो न हि ।
इति पूर्वे अवस्थे च भासेते जीवगे खलु ॥ ४२ ॥

42 Similarly the two stages preceding superimposition must by a parity of reasoning be attributed to Jiva who says "I am ignorant", "There is no Kootastha and he is not manifested"

अज्ञानस्याश्रयो ब्रह्मेत्यधिष्ठानतया जगु ।
जीवावस्थात्वमज्ञानाभिमानित्वादवादिषम् ॥ ४३ ॥

43 The ancient teachers spoke of Brahman as being the basis on which the various stages are superimposed We attribute these stages to Jiva as he identifies himself with ignorance and says that he experiences it

ज्ञानद्वयेन नष्टेऽस्मिन्नज्ञाने तत्कृतावृति ।
न भाति नास्ति चेत्येषा द्विविधापि विनश्यति ॥४४॥

44 When through indirect and direct cognition, ignorance is dispelled, the results of its envelopment that Kootastha does not exist and that he is not manifested also disappear

परोक्षज्ञानतो नश्येदसत्त्वावृतिहेतुना ।
अपरोक्षज्ञाननाश्या ह्यभानावृतिहेतुता ॥ ४५ ॥

45 Through indirect cognition, the result of envelopment that Kootastha does not exist, is destroyed Through direct cognition, the other result of envelopment that Kootastha is not manifested is destroyed

अभानावरणे नष्टे जीवत्वारोपसक्षयात् ।
कर्तृत्वाद्यखिल शोक ससाराख्यो निवर्तते ॥ ४६ ॥

46 Consequently the superimposed idea

of Jiva vanishes and all sorrow resulting from being engaged in worldly concerns and from the idea of being the actor &c disappears

निवृत्ते सर्वससारे नित्यमुक्तत्वभासनात् ।
निरङ्कुशा भवेत्तृप्ति पुन शोकासमुद्भवात् ॥ ४७ ॥

47 From the destruction of pains and pleasures, from experiencing the feeling of being emancipated and from the absence of fresh sources of sorrow, untrammelled happiness arises

अपरोक्षज्ञानशोकनिवृत्त्याख्ये उभे इमे ।
अवस्थे जीवगे ब्रूत आत्मान चेदिति श्रुति ॥ ४८ ॥

48 The scriptural verse quoted at the beginning of this section, refers to the two conditions of direct cognition of Brahman and destruction of sorrow as being related to Jiva

अयमित्यपरोक्षत्वमुक्त तद्द्विविध भवेत् ।
विषयस्वप्रकाशत्वाद्धियाप्येव तदीक्षणात् ॥ ४९ ॥

49 The direct cognition of Brahman referred to as 'that' in the above verse, is of two

kinds, as Atma is self luminous and is perceived as such by the intellect

परोक्षज्ञानकालेऽपि विषयस्वप्रकाशता ।
समा ब्रह्म स्वप्रकाशमस्तीत्येव विबोधनात् ॥ ५० ॥

50 As even in indirect cognition, the fact that the self-luminous Brahman exists, is cognised by the intellect, the self luminosity of Brahman remains the same (or for the matter of that, it is not affected by even the grossest ignorance)

अहं ब्रह्मेत्यनुल्लिख्य ब्रह्मास्तीत्येवमुल्लिखेत् ।
परोक्षज्ञानमेतन्न भ्रान्तं बाधानिरूपणात् ॥ ५१ ॥

51 Indirect knowledge by which one does not know "I am Brahman" but that Brahman exists, is not wrong knowledge, as it is not contradicted by the succeeding stage

ब्रह्म नास्तीति मानं चेत्स्याद्बाध्येत तदा ध्रुवम् ।
न चैव प्रबलं मानं पश्यामोऽतो न बाध्यते ॥ ५२ ॥

52 If there had been evidence that there was no Brahman, then this indirect knowledge would be capable of refutation As we know of

no such strong evidence, this is not refuted

व्यक्त्यनुल्लेखमात्रेण भ्रमत्वे स्वर्गधीरपि ।
भ्रान्ति स्याद्व्यक्त्यनुल्लेखात्सामान्योल्लेखदर्शनात् ॥५३॥

53 Indirect knowledge cannot be illusive simply because one cannot conceive the higher reality Simply because one cannot conceive heaven, an indirect knowledge that heaven exists is not illusory

The pith of the argument used here is that the inconceivability of anything is no argument against its existence for as John Stuart Mill says, the sphericity of the earth was disputed by the opponents of Columbus on the ground that it was inconceivable how people in the antipodes could walk erect with their feet towards ours

अपरोक्षत्वयोग्यस्य न परोक्षमतिर्भ्रम ।
परोक्षमित्यनुल्लेखादर्थात्पारोक्ष्यसंभवात् ॥ ५४ ॥

54 The indirect cognition of Brahman who is fit to be cognised only directly cannot be illusory For even in indirect cognition Brahman is not comprehended as the object of indirect cognition and our inability to cognise him

directly is due to his nature being not describable as such or such

अंशागृहीतेर्भ्रान्तिश्चेद्घटज्ञाने भ्रमो भवेत् ।
निरंशस्यापि सांशत्वं व्यावर्त्यांशविभेदतः ॥ ५५ ॥

55 It cannot be said that because Brahman cannot be known as a whole, the indirect cognition must necessarily be false for in that case our knowledge of a pot must also be false as we cannot know it as a whole at once Though Brahman is really without parts, we have to assume it as made up of two parts, the ignorance about which has to be got rid of

असत्त्वांशो निवर्तेत परोक्षज्ञानतस्तथा ।
अभानांशनिवृत्तिः स्यादपरोक्षधिया कृता ॥ ५६ ॥

56 By indirect cognition we get rid of that portion of ignorance by which we say that there is no Brahman By direct cognition we get rid of that portion of ignorance by which we say that Brahman is not manifested

दशमोऽस्तीति विभ्रान्तं परोक्षज्ञानमीक्ष्यते ।
ब्रह्मास्तीत्यपि तद्वत्स्यादज्ञानावरणं समम् ॥ ५७ ॥

57 In the example made use of above, the knowledge that the tenth person is alive is indirect knowledge and is by no means false Similarly indirect knowledge that Brahman is, is also true In both cases, the envelopment of ignorance is similar

आत्मा ब्रह्मेति वाक्यार्थे नि शेषेण विचारिते ।
व्यक्तिरुल्लिख्यते यद्वद्दशमस्त्वमसीत्यत ॥ ५८ ॥

58 Just as the tenth person realises himself to be the tenth person, so by a proper study of the sacred text "Self is Brahman", the direct cognition arises that the enquirer himself is Brahman

दशम क इति प्रश्ने त्वमेवेति निराकृते ।
गणयित्वा स्वेन सह स्वमेव दशम स्मरेत् ॥ ५९ ॥

59 The answer to the question as to who the tenth person is, is brought home to the questioner by his counting himself along with the others and when he comes to his own turn *knows himself to be the tenth*

दशमोऽस्मीति वाक्योत्था न धीरस्य विहन्यते ।
आदिमध्यावसानेषु न नवत्वस्य सशय ॥ ६० ॥

60 The knowledge that himself is the tenth person can never be destroyed, even though he may be placed at the beginning, middle or end of the other nine A doubt as to whether he is the tenth or not never arises

This is translated in accordance with the views of the commentator The author himself makes no explicit reference to the mistake arising from the order of counting We are of opinion that the expression "in the beginning, middle or end" refers rather to the period antecedent to the origination of the mistake and to the middle and end of the same After knowledge has lighted upon the tenth person, he would never doubt that he was the tenth *either before* the mistake arose or when it continued or after it was corrected That is to say the mistake was one of fancy and not of fact This *explanation* fits in with the *doctrine of* Brahman, viz, that when the enquirer becomes enlightened he will never doubt his oneness with Brahman either before enquiry or during enquiry or at the moment of enlightenment His feeling would be "I was Brahman, I continued to be Brahman, I am Brahman and shall continue to be such"

सदेवेत्यादिवाक्येन ब्रह्मसत्त्व परोक्षत ।
गृहीत्वा तत्त्वमस्यादिवाक्याद्व्यक्तिं समुल्लिखेत् ॥ ६१ ॥

61 After indirectly cognising the exist

ence of Brahman from such holy texts as "Before creation there was only Brahman", one must get direct cognition of Brahman from a study of other holy texts, e g , "That thou art"

आदिमध्यावसानेषु स्वस्य ब्रह्मत्वधीरियम् ।
नैव व्यभिचरेत्तस्मादापरोक्ष्यं प्रतिष्ठितम् ॥ ६२ ॥

62 The knowledge that himself is Brahman can never vary either in the beginning, middle or end Therefore direct cognition is established

The commentator takes the expression "In the beginning, middle or end' to refer to the five sheaths

जन्मादिकारणत्वाख्यलक्षणेन भृगुः पुरा ।
पारोक्ष्येण गृहीत्वाथ विचाराद्व्यक्तिमैक्षत ॥ ६३ ॥

63 Formerly the sage Bhrigu attained indirect cognition of Brahman from a consideration of Brahman being the cause of the evolution, maintenance and destruction of the world and subsequently got direct cognition from a differentiation of the five sheaths

यद्यपि त्वमसीत्यत्र वाक्यं नोचे भृगोः पिता ।
तथाप्यन्नं प्राणमिति विचार्यं स्थलमुक्तवान् ॥ ६४ ॥

64 Though Bhrigu's father did not directly tell him "That thou art" he pointed out the sheaths e g, those of food, Prana &c as being the fit objects of enquiry

अन्नप्राणादिकोशेषु सुविचार्य पुन पुन ।
आनन्दव्यक्तिमीक्षित्वा ब्रह्मलक्ष्माप्ययूयुजत् ॥ ६५ ॥

65 After repeatedly enquiring into the sheaths of food, Prana &c he found the indications of Brahman in Bliss and thus found himself to be Brahman

सत्य ज्ञानमनन्त चेत्येव ब्रह्मस्वलक्षणम् ।
उक्त्वा गुहाहितत्वेन कोशेष्वेतत्प्रदर्शितम् ॥ ६६ ॥

66 *The scriptures first describe existence,* consciousness and endlessness as being the nature of Brahman and then point him out as the Atma hidden in the cavern of the five sheaths

पारोक्ष्येण विबुध्येन्द्रो य आत्मेत्यादिलक्षणात् ।
अपरोक्षीकर्तुमिच्छंश्चतुर्वार गुरु ययौ ॥ ६७ ॥

67 *Indra* getting an indirect knowledge of Brahman from a study of the characteristics of Brahman went to his Guru (teacher) four times

with the intention of obtaining direct cognition

आत्मा वा इदमित्यादौ परोक्षं ब्रह्म लक्षितम् ।
अध्यारोपापवादाभ्यां प्रज्ञानं ब्रह्म दर्शितम् ॥ ६८ ॥

68 Aitereya Upanishad also first teaches the indications of Brahman and imparts indirect knowledge by means of such passages as "Before creation, there was only Atma &c" Then by the processes of superimposition and getting rid of it, shows that Consciousness is Brahman

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।
सर्वत्रैव महावाक्यविचारादपरोक्षधी ॥ ६९ ॥

69 By other scriptural passages also, indierct knowledge of Brahman is gained It is only by a study of the great holy texts that a direct cognition is obtained

ब्रह्मापरोक्ष्यसिद्ध्यर्थं महावाक्यमितीरितम् ।
वाक्यवृत्तावतो ब्रह्मापरोक्ष्ये विमतिर्न हि ॥ ७० ॥

70 Sri Sankaracharya in his "Vakya Vritti" says that the great holy texts are intended for a direct cognition of Brahman There is no dispute about this point

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयो ।
अन्त करणसभिन्नबोध स त्वपदाभिध ॥ ७१ ॥

71 That Consciousness which is associated with the internal organ (intellect) and which manifests itself as the basis for the notion of individuality and for the expression "I" is denoted by the term 'thou' in the holy text "that thou art"

मायोपाधिर्जगद्योनि सर्वज्ञत्वादिलक्षण ।
पारोक्ष्यशबल सत्याद्यात्मकस्तत्पदाभिध ॥ ७२ ॥

72 That which being limited by Maya and being the cause of the universe, is characterised by the attributes, omniscience &c This same Brahman who is further qualified by the attributes of being known indirectly and who is of the nature of existence, consciousness and bliss is denoted by the term "that" (in the above text)

प्रत्यक्परोक्षतैकस्य सद्वितीयत्वपूर्णता ।
विरुध्येते यतस्तस्माल्लक्षणा सप्रवर्तते ॥ ७३ ॥

73 The possession by Parabrahman of contrary properties e g, of being internal

witness of all and being known indirectly and of appearing as many and being one complete whole, is capable of being reconciled by the logical process of giving up the conflicting properties and retaining the points of community

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥ ७४ ॥

74 In the sentence "That (Devadatta) is this" we reject the conflicting elements of past time and place and of the present time and place and take into account only Devadatta Similarly in the text "that art thou" we reject the conflicting and accidental associations e g, Omniscience and limited knowledge, Maya and Avidya (on the part of Iswara and Jiva respectively) and retain only the unchanged Consciousness

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र संमत ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषा मत ॥ ७५ ॥

75 The holy texts e g, "that thou art" should not be construed like ordinary sentences,

the words of which bear the relation of subject and predicate or of objects and their attributes but as implying absolute identity without any kind of differentiation

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षण ।
अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षण ॥ ७६ ॥

76 The Consciousness which shines as the internal witness is identical with Paramatma which is characterised by being secondless bliss The Paramatma which is characterised by being secondless bliss is identical with the internal witness

Cf Spencer who says that that which manifests itself *in the form of external world is identical with that which wells up in us in the form of conscious*ness (See XIXth Century Vol)

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ७७ ॥

77 When the essential identity of the respective natures of the internal witness and Paramatma becomes firmly established, then the notion that Jiva (denoted by the word "thou") is different from Brahman at once disappears

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥ ७८ ॥

78 And the indirect knowledge of (the qualified) Brahman denoted by the word 'that' also vanishes (If you ask) "What of that" (we reply) "then there only remains the witness in the form of one and impartite bliss

एवं सति महावाक्यात्परोक्षज्ञानमीर्यते ।
यैस्तेषां शास्त्रसिद्धान्तविज्ञानं शोभतेतराम् ॥ ७९ ॥

79 Such being the case if anybody says that the holy texts give us only indirect knowledge of Brahman, (we can only say that) their knowledge of scriptural doctrines is very shallow indeed

आस्तां शास्त्रस्य सिद्धान्तो युक्त्या वाक्यात्परोक्षधीः ।
स्वर्गादिवाक्यवन्नैवं दशमे व्यभिचारतः ॥ ८० ॥

80 (If it be objected that) from Scriptures (i e, mere words) only indirect knowledge can arise as in the case of knowledge arising from statements with reference to heaven &c we reply "not invariably so, as in the instance of the

tenth person" (referred to above) (in which the knowledge derived from the statement "thou art the tenth person" is of the direct kind)

स्वतोऽपरोक्षजीवस्य ब्रह्मत्वमभिवाञ्छत ।
नश्येत्सिद्धापरोक्षत्वमिति युक्तिर्महत्यहो ॥ ८१ ॥

81 Jiva (which here stands for the internal witness) is admittedly known to ever one directly (The mind and senses being organ helping in the perception of non-self only) To argue that by identifying it with Brahman the directness of the knowledge will be destroyed is extraordinary reasoning indeed

वृद्धिमिष्टवतो मूलमपि नष्टमितीदृशम् ।
लौकिक वचन सार्थं सपन्न त्वत्प्रसादत ॥ ८२ ॥

82 By your favour the truth of the ordinary proverb is exemplified that one loses one's capital in seeking for interest

The conclusion is the knowledge derived from the Vedic teaching that thou art is direct

अन्त करणसभिन्नबोधो जीवोऽपरोक्षताम् ।
अर्हत्युपाधिसद्भावान्न तु ब्रह्मानुपाधित ॥ ८३ ॥

83 (To another objection that) only Jiva whose consciousness is limited by the internal organ, can become the object of direct knowledge on account of his associate and that Brahman who has no associate cannot become the subject of direct knowledge

नैव ब्रह्मत्वबोधस्य सोपाधिविषयत्वत ।
यावद्विदेहकैवल्यमुपाधेरनिवारणात् ॥ ८४ ॥

84 (The Vedantin replies that) Brahman cannot be said to be altogether unassociated, as long as he is the object of knowledge , this will cease to be only when Jiva obtains emancipation with destruction of body

The author is very fond of insisting upon the persistence through life of the associate body and its affections by the force of fructifying Karma, even after a man has become enlightened But this is only an exoteric doctrine In truth, with the dawn of knowledge all nescience and with it the whole train of its effects including the gross subtle and causal bodies, even the percepts, must vanish This is supported by Verse 37 Chapter IV of Bhagavatgita Though Sankaracharya in his commentary on this stanza, seems to uphold the doctrine of Prarabdha, yet that such is not his real view is seen from Viveka Chudamani and Aparokshanubhuti

Indeed without such a result Advaita will defeat its own purpose A popular way of exploding the exoteric doctrine above referred to, is by asking how one of the wives of a man who had married three could remain a Suvasini (a woman with husband alive) after the other two had become widows by his death The three wives referred to mean the three kinds of Karma, Agami, Sanchita and Prarabdha

अन्त करणसाहित्यराहित्याभ्या विशिष्यते ।
उपाधिर्जीवभावस्य ब्रह्मतायाश्च नान्यथा ॥ ८५ ॥

85 The only difference between Jiva and Brahman consists in the respective presence and absence of the associate internal organ There is no other difference

The distinction between Jiva and Brahman owes its existence only to the operations of the intellect The following verse translated from the fourth chapter of Bhagavata points to the same thing "Just as the distinction between an object and its reflection continues only so long as there are reflecting media e g, water, mirror &c, so also one sees the distinction between the self and the non self or between the individual self and the supreme self, only so long as the medium of nescience (intellect) exists and not otherwise?'

यथा विधिरुपाधि स्यात्प्रतिषेधस्तथा न किम् ।
सुवर्णलोहभेदेन शृङ्खलात्व न भिद्यते ॥ ८६ ॥

86 Just as the presence of the associate the internal organ in Jiva is an obstacle, so its absence is an associate in the case of Brahman Just as, it does not matter whether handcuffs are made of steel or gold, both serve the purpose of restraining the movements of the hands

The associate here referred to acts as an obstacle to a man s enlightenment, both because he is bound down by the imperfections of the intellect and because of the absence of the same on the part of Brahman

अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ।
वेदान्ताना प्रवृत्ति स्याद्विधेत्याचार्यभाषितम् ॥ ८७ ॥

87 Both by negation and affirmation of properties, Brahman has been declared by Vedantic teachers to become the subject of reasoning

अहमर्थपरित्यागादह ब्रह्मेति धी कुत ।
नैवमशस्य हि त्यागो भागलक्षणयोदित ॥ ८८ ॥

88 (An opponent now says) "If you give up Kootastha denoted by "I" how can you have the knowledge of "I am Brahman" (To this we

reply that) only the incompatible part of "I" should be given up in accordance with the logical rule of giving up the incongruous parts in identical propositions

अन्त करणसत्यागादवशिष्टे चिदात्मनि ।
अह ब्रह्मेति वाक्येन ब्रह्मत्व साक्षिणीक्ष्यते ॥ ८९ ॥

89 In the Atma of the nature of consciousness which remains after giving up the internal organ (Manas) one recognises Brahman in the internal witness, in accordance with the saying 'I am Brahman"

स्वप्रकाशोऽपि साक्ष्येव धीवृत्त्या व्याप्यतेऽन्यवत् ।
फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ॥ ९० ॥

90 The internal witness though self-luminous becomes pervaded by the operations of intellect, like other objects e g, a jar (This is not opposed to the system) for the authors of scriptures have denied the perception of Kootastha by Chidabhasa (and not the pervasion of Kootastha by intellect)

In ordinary cases of perception the notion and the object corresponding to the notion are distinct and a notion is said to be idle when it has no external

object answering to it But the notion of the self which is the ever present subject in all mental operations cannot have any object external to it Hence such a notion is identical with the self and from the nature of things cannot be treated as illusory This is a Psychological fact disclosed by Vedanta and not yet recognised by the Western Philosophers

बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्नुतो घटम् ।
तत्राज्ञान धिया नश्येदाभासेन घट स्फुरेत् ॥ ९१ ॥

91 The intellect and reflected consciousness both pervade a jar The intellect removes ignorance and the pot becomes known by the Chidabhasa

In the case of Kootastha we have only to remove ignorance and therefore its perception by Chid abhasa whose basis Kootastha is is neither necessary nor possible On the coutrary in perceiving external objects as they are foreign to the ego, not only should the primal ignorance be removed but egoism must come into play for their perception as such

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता ।
स्वय स्फुरणरूपत्वान्नाभास उपयुज्यते ॥ ९२ ॥

92 In the case of Brahman, the operations of intellect are necessary to remove ignorance

reply that) only the incompatible part of "I" should be given up in accordance with the logical rule of giving up the incongruous parts in identical propositions

अन्त करणसत्यागादवशिष्टे चिदात्मनि ।
अहं ब्रह्मेति वाक्येन ब्रह्मत्व साक्षिणीक्ष्यते ॥ ८९ ॥

89 In the Atma of the nature of consciousness which remains after giving up the internal organ (Manas) one recognises Brahman in the internal witness, in accordance with the saying 'I am Brahman"

स्वप्रकाशोऽपि साक्ष्येव धीवृत्त्या व्याप्यतेऽन्यवत् ।
फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ॥ ९० ॥

90 The internal witness though self-luminous becomes pervaded by the operations of intellect, like other objects e g, a jar (This is not opposed to the system) for the authors of scriptures have denied the perception of Kootastha by Chidabhasa (and not the pervasion of Kootastha by intellect)

In ordinary cases of perception, the notion and the object corresponding to the notion are distinct and a notion is said to be idle when it has no external

object answering to it But the notion of the self which is the ever present subject in all mental operations cannot have any object external to it Hence such a notion is identical with the self and from the nature of things cannot be treated as illusory This is a Psychological fact disclosed by Vedanta and not yet recognised by the Western Philosophers

बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्नुतो घटम् ।
तत्राज्ञान धिया नश्येदाभासेन घट स्फुरेत् ॥ ९१ ॥

91 The intellect and reflected consciousness both pervade a jar The intellect removes ignorance and the pot becomes known by the Chidabhasa

In the case of Kootastha we have only to remove ignorance and therefore its perception by Chid abhasa whose basis Kootastha is is neither necessary nor possible On the contrary in perceiving external objects as they are foreign to the ego, not only should the primal ignorance be removed but egoism must come into play for their perception as such

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता ।
स्वय स्फुरणरूपत्वान्नाभास उपयुज्यते ॥ ९२ ॥

92 In the case of Brahman, the operations of intellect are necessary to remove ignorance

As Brahman is of the nature of consciousness, the action of Chidabhasa is not needed

चक्षुर्दीपावपेक्ष्येते घटादेर्दर्शन यथा ।
न दीपदर्शने किंतु चक्षुरेकमपेक्ष्यते ॥ ९३ ॥

93 To see a pot or other object two factors are required, the eye and the lamplight To see the light of the lamp only the eye is needed

स्थितोऽप्यसौ चिदाभासो ब्रह्मण्येकीभवेत्परम् ।
न तु ब्रह्मण्यतिशय फल कुर्याद्घटादिवत् ॥ ९४ ॥

94 Though present in the operations of intellect Chidabhasa becomes one with Brahman In the case of a pot, Chidabhasa manifests the pot and remains distinct from it, but in the case of Brahman Chidabhasa becomes merged in Brahman

अप्रमेयमनादिं चेत्यत्र श्रुत्येदमीरितम् ।
मनसैवेदमाप्तव्यमिति धीव्याप्यता श्रुता ॥ ९५ ॥

95 Scriptures declare Brahma to be un demonstrable and beginningless Other scrip tures which say that Brahman can be known by

the mind, refer to the power of the intellect (to grasp it)

आत्मान चेद्विजानीयादयमस्मीति वाक्यत ।
ब्रह्मात्मव्यक्तिमुल्लिख्य यो बोध सोऽभिधीयते ॥ ९६ ॥

96 It is the direct knowledge of Brahman that is referred to in the opening verse of this section which says "When a person comes to realise his own self to be Parabrahma"

अस्तु बोधोऽपरोक्षोऽत्र महावाक्यात्तथाप्यसौ ।
न दृढ श्रवणादीनामाचार्यैं पुनरीरणात् ॥ ९७ ॥

97 Though direct knowledge of Brahman is obtained by a study of holy texts, such knowledge is not established all at once Therefore Sri Sankaracharya says that one must over and over again enquire into and ponder on this subject

अहं ब्रह्मेतिवाक्यार्थबोधो यावद्दृढीभवेत् ।
शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥ ९८ ॥

98 Until the knowledge of the text "I am Brahman" becomes firmly rooted, one must practice enquiry, meditation &c with self control and other qualities

As Brahman is of the nature of consciousness, the action of Chidabhasa is not needed

चक्षुर्दीपावपेक्ष्येते घटादेर्दर्शने यथा ।
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वाढ सन्ति ह्यदार्ढ्यस्य हेतव श्रुत्यनेकता ।
असभाव्यत्वमर्थस्य विपरीता च भावना ॥ ९९ ॥

99 The obstacles to the firm establish ment of such direct knowledge are, the occurrence of a number of contradictory texts, the seeming impossibility of the truth and wrong conception

शाखाभेदात्कामभेदाच्छ्रुत कर्मान्यथान्यथा ।
एवमत्रापि मा शङ्कीत्यत श्रवणमाचरेत् ॥ १०० ॥

100 In accordance with the difference in the schools of Vedic thought and difference of desires, different kinds of works are enjoined Similarly there may be different teachings about the nature of Brahman (according to the desires and the qualifications of the enquirer) Let this not therefore puzzle you but practice constant enquiry

वेदान्तानामशेषाणामादिमध्यावसानत ।
ब्रह्मात्मन्येव तात्पर्यमितिधी श्रवण भवेत् ॥ १०१ ॥

101 Enquiry consists in getting a firm conviction that the sum and substance of all

Vedantic teachings in the beginning, middle and concluding portions of all the Vedas is the identity of individual self with Brahman

समन्वयाध्याय एतत्सूक्त धीस्वास्थ्यकारिभि ।
तर्कै सभावनार्थस्य द्वितीयाध्याय ईरिता ॥ १०२ ॥

102 This subject is well treated in the section on the correct construction of the Vedic texts by Vyasa in his Brahma Sutras The second chapter of the same work deals with reasoning (logic) by which the firm conviction is caused and the idea of the impracticability of non-duality is removed

बहुजन्मदृढाभ्यासाद्देहादिष्वात्मधी क्षणात् ।
पुन पुनरुदेत्येव जगत्सत्यत्वधीरपि ॥ १०३ ॥

103 During numberless prior births, Jiva has allowed his mind to indulge in the notion of the body being the Atma and the reality of the world Hence (through force of habit as it were) the same wrong notion spontaneously reappears every moment

विपरीता भावनेयमैकाग्र्यात्सा निवर्तते ।
तत्त्वोपदेशात्प्रागेव भवत्येतदुपासनात् ॥ १०४ ॥

104 This is erroneous impression It is removable by mental concentration which in its turn arises from a worship of Iswara, even prior to initiation into the oneness of Brahman

उपास्तयोऽत एवात्र ब्रह्मशास्त्रेऽपि चिन्तिता ।
प्रागनभ्यासिन पश्चाद्ब्रह्माभ्यासेन तद्भवेत् ॥ १०५ ॥

105 It is such worship of Iswara that is dealt with in the Vedantic works If one has not acquired the power of concentration prior to initiation into Brahmic truths, he will subsequently obtain it by continued meditation on Brahman

The meaning of the stanzas 104 & 105 may be summed up thus By mere development of concentration of mind, one can get rid of the notion of the body being the self and of the world being real Worship of Iswara (i e, meditation of Brahman with attributes) as necessitating concentration will produce these results The Upasana (i e, meditation of one thing as another e g, the sun or mind as Brahman) portion of Upanishads abounds with methods of concentration But every Vedantic student need not necessarily go through Upasana practice as he can also attain to the result, viz, concentration by direct meditation on the attributeless Brahman

तच्चिन्तनं तत्कथनमन्योन्य तत्प्रबोधनम् ।
एतदेकपरत्व च ब्रह्माभ्यासं विदुर्बुधा ॥ १०६ ॥

106 Wise persons describe meditation on Brahman to consist in one constantly thinking on Brahman, speaking of Brahman, and enlightening another on the nature of Brahman and thinking of nothing else

तमेव धीरो विज्ञाय प्रज्ञा कुर्वीत ब्राह्मण ।
नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापन हि तत् ॥

107 The bold seeker after truth should, after acquiring proper knowledge, always fix his attention on it No word that does not connote Brahman should occupy his mind as that would be mere waste of energy

Neither should he in his speech use words not referring to the nature of Brahman, for that would be waste of breath

अनन्याश्चिन्तयन्तो मा ये जना पर्युपासते ।
तेषा नित्याभियुक्ताना योगक्षेम वहाम्यहम् ॥ १०८ ॥

108 (Gita also says) "To those whose minds are ever fixed on me and who worship me as non-distinct from their own self, will I

grant the accomplishment of all desires and the preservation of everything gained "

A possible objection may be taken to this kind of meditation, viz one thinking on God as non distinct from his self and yet making him the object of thought That in all meditation both subject and object should gradually dissolve *into the one secondless Brahman* is the aim of all Vedantic practices Compare Brihadaranyaka Upanishad 1 4 10 ' He who meditates upon a Deity as distinct from himself is not enlightened and is as ignorant as a cow ' Sri Krishna also says in Mahabharata ' Whoever, O Arjuna, wishing to praise me by reciting my thousand names, knows himself to be identical with me, his praise, I accept even if he recites one verse

इति श्रुतिस्मृती नित्यमात्मन्येकाग्रता धिय ।
विधत्तो विपरीताया भावनाया क्षयाय हि ॥ १०९ ॥

109 Both Srutis and Smritis ordain the practice of mental concentration on the true nature of Brahman, only as a means of destroying the erroneous ideas

यद्यथा वर्तते तस्य तत्त्वं हित्वान्यथात्वधी ।
विपरीता भावना स्यात्पित्रादावरिधीर्यथा ॥ ११० ॥

110 Being ignorant of the true nature of

anything and taking it to be something quite different from it, is an erroneous idea, as is the idea of a son who looks upon his father as his enemy

आत्मा देहादिभिन्नोऽय मिथ्या चेदं जगत्तयो ।
देहाद्यात्मत्वसत्यत्वधीर्विपर्ययभावना ॥ १११ ॥

111 Atma is different from the body, sensory organs &c This whole universe is unreal The erroneous (literally topsy-turvy) notion consists in thinking the body &c to be Atma and the world to be real

तत्त्वभावनया नश्येत्सातो देहातिरिक्तताम् ।
आत्मनो भावयेत्तद्वन्मिथ्यात्व जगतोऽनिशम् ॥११२॥

112 This erroneous idea can be got rid of only by meditation on the reality of Brahman Therefore one must always contemplate on Atma being different from the (triple) body and on the world being unreal

किं मन्त्रजपवन्मूर्तिध्यानवद्वात्मभेदधी ।
जगन्मिथ्यात्वधीश्चात्र व्यावर्त्या स्यादुतान्यथा ॥११३॥

113 It is now asked whether any

regulated course is to be followed or not as in mental recitation of holy texts or worship of personal Deity, in the matter of practice of mental concentration on the distinction between Atma and the body and the unreality of the world

अन्यथेति विजानीहि दृष्टार्थत्वेन भुक्तिवत् ।
बुभुक्षुर्जेपवद्भुङ्क्ते न कश्चिन्नियत कश्चित् ॥ ११४ ॥

114 (The Vedantin replies that) there are no regulations regarding it because it is a thing directly to be experienced A hungry man is not subject to any rules regarding eating of food, whereas one who has to perform devotional exercises, is

अश्नाति वा न वाश्नाति भुङ्क्ते वा स्वेच्छयान्यथा ।
येन केन प्रकारेण क्षुधामपनिनीषति ॥ ११५ ॥

115 A hungry man having food with him will eat it in whatever way he can, to appease his hunger In the absence of food he may resort to some device to overcome his hunger

So either way he is not subject to any rules but will try to rid himself of the pain of hunger

नियमेन जपं कुर्यादकृतौ प्रत्यवायत ।
अन्यथाकरणेऽनर्थं स्वरवर्णविपर्ययात् ॥ ११६ ॥

116 Recitation of holy texts should be performed as ordained, otherwise sin will accrue If he does not repeat the verse according to the proper accent &c or if he neglects any rule, positive harm will be the result

क्षुधेव दृष्टबाधाकृद्विपरीता च भावना ।
जेया केनाप्युपायेन नास्त्यत्रानुष्ठिते क्रम ॥ ११७ ॥

117 Just as hunger which produces pain directly has to be overcome somehow or other, so also erroneous notion must be got rid of by mental concentration, which may be practiced without being bound by any rules

Any means may be employed tending to this result

उपाय पूर्वमेवोक्तस्तच्चिन्ताकथनादिक ।
एतदेकपरत्वेऽपि निर्बन्धो ध्यानवन्न हि ॥ ११८ ॥

118 As already described, the practice consists in listening to, speaking and thinking of the nature of Brahman There is no restriction regarding concentration, as there is in the case

of contemplation of Brahman

मूर्तिप्रत्ययसातत्यमन्यानन्तरित धिय ।
ध्यान तत्रातिनिर्बन्धो मनसश्चञ्चलात्मन ॥ ११९ ॥

119 Meditation means the constant thinking on some deity without letting the mind dwell on other things As the mind is so fickle, it is very difficult to practice meditation

चञ्चल हि मन कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याह निग्रह मन्ये वायोरिव सुदुष्करम् ॥ १२० ॥

120 (Arjuna told Sri Krishna that) "mind is restless, being impetuous, strong and difficult to control It is as hard to curb as the wind"

अप्यब्धिपानान्महत सुमेरून्मूलनादपि ।
अपि वह्न्यशनात्साधो विषमश्चित्तनिग्रह ॥ १२१ ॥

121 (Sri Rama told Vasishtha that) "control of the mind is more difficult than drinking the whole ocean or uprooting the Meru Mountain or eating fire"

कथनादौ न निर्बन्ध शृङ्खलाबद्धदेहवत् ।
किं त्वनन्तेतिहासाद्यैर्विनोदो नाट्यवद्धिय ॥ १२२ ॥

122 No restraint similar to that put on the body by chaining it, can be placed on the mind in listening to talk relating to the nature of Brahman But innumerable stories dealing with the subject amuse the mind, just as a drama does

As the mind cannot be forcibly controlled, let it be indulged in listening to the stories relating to the nature of Brahman Thus a right train of Brahmic ideas will have been formed instead of the usual train of worldly associations

चिदेवात्मा जगन्मिथ्येत्यत्र पर्यवसानत ।
निदिध्यासनविक्षेपो नेतिहासादिभिर्भवेत् ॥ १२३ ॥

123 As the aim of Vedanta is to realise Atma to be of the nature of pure consciousness and the universe to be unreal, the hearing of stories inculcating these doctrines, cannot disturb the steadiness of the mind

कृषिवाणिज्यसेवादौ काव्यतर्कादिकेषु च ।
विक्षिप्यते प्रवृत्त्या धीस्तैस्तत्त्वस्मृत्यसंभवात् ॥ १२४ ॥

124 Distraction of the mind will be caused by engaging oneself in agriculture, commerce, service &c or by a study of literary works, logic

or other branches of learning as they must necessarily prevent the remembrance of Brahman

अनुसदधतैवात्र भोजनादौ प्रवर्तितुम् ।
शक्यतेऽत्यन्तविक्षेपाभावादाशु पुन स्मृते ॥ १२५ ॥

125 But one, practising concentration of mind may be engaged in such acts as taking food &c as they do not cause much distraction of mind and the thought " I am Brahman " may very soon be remembered even when momentari ly forgotten

तत्त्वविस्मृतिमात्रान्नानर्थ किं तु विपर्ययात् ।
विपर्येतु न कालोऽस्ति झटिति स्मरत क्वचित् ॥१२६॥

126 A momentary forgetfulness of the reality of Brahman is not by itself disastrous in its effects , but rather, the harbouring of the erroneous notions is, viz, of the body being Atma and the world being real As the recollec tion of the true nature of Brahman comes back soon there is no time for the origin of any erroneous notions

तत्त्वस्मृतेरवसरो नास्त्यन्याभ्यासशालिन ।
प्रत्युताभ्यासघातित्वाद्बलात्तत्त्वमुपेक्ष्यते ॥ १२७ ॥

127 A person who is always engaged in a study of other Sastras (sciences) has no time to think of the nature of Brahman Moreover such study being opposed to deep meditation on Brahman is necessarily an obstacle to realise the true nature of Brahman

तमेवैक विजानीथ ह्यन्या वाचो विमुञ्चथ ।
इति श्रुत तथान्यत्र वाचो विग्लापन त्विति ॥ १२८ ॥

128 We see the sacred scriptures asking us to know the secondless Atma and avoid disputations which only pain vocal organs

आहारादि त्यजन्नैव जीवेच्छास्त्रान्तर त्यजन् ।
किं न जीवसि येनैव करोष्यत्र दुराग्रहम् ॥ १२९ ॥

129 It may not be possible to live by giving up food &c But is it not possible to live without a study of sciences other than Vedanta? Therefore why obstinately cling to such studies?

जनकादे कथ राज्यमिति चेद्दृढबोधत ।
तथा तवापि चेत्तर्कं पठ यद्वा कृषिं कुरु ॥ १३० ॥

130 If you ask how Janaka and' others

were able to exercise sovereign powers &c, we reply that they were able to do so, because they had firm knowledge of the identity of self with Brahman When you attain to such a condition then by all means engage in a study of logic or agriculture

मिथ्यात्ववासनादार्ढ्ये प्रारब्धक्षयकाङ्क्षया ।
अक्लिश्यन्त प्रवर्तन्ते स्वस्वकर्मानुसारत ॥ १३१ ॥

131 Being firmly convinced of the unreality of the world, wise men without experiencing pain, are engaged in the worldly concerns proper to them, with the object of allowing the fructifying Karma to exhaust itself

अतिप्रसङ्गो मा शङ्क्य स्वकर्मवशवर्तिनाम् ।
अस्तु वा केन शक्येत कर्म वारयितु वद ॥ १३२ ॥

132 Wise people engaged in the performance of their respective duties, should not be judged from the standpoint of the rules and prohibitions enjoined in scriptures Moreover who can escape from enjoying the effects of his own deeds?

ज्ञानिनोऽज्ञानिनश्चात्र समे प्रारब्धकर्मणी ।
न क्लेशो ज्ञानिनो धैर्यान्मूढः क्लिश्यत्यधैर्यतः ॥ १३३ ॥

133 Enjoyment of the effects of fructifying Karma, is common to the enlightened and the unenlightened The former bears his lot without being pained and the latter loses heart and is bound down by sorrow

मार्गे गन्त्रोर्द्वयोः श्रान्तौ समायामप्यदूरताम् ।
जानन्धैर्याद्द्रुतं गच्छेदन्यस्तिष्ठति दीनधीः ॥ १३४ ॥

134 Two wayfarers may be equally weary but the one who knows the goal to be near goes on boldly whereas the ignorant one sits down disheartened

साक्षात्कृतात्मधीः सम्यगविपर्ययबाधितः ।
किमिच्छन्कस्य कामाय शरीरमनुसञ्ज्वरेत् ॥ १३५ ॥

135 The one who has realised Brahman is not troubled with the erroneous notion of his body being Atma "Wishing what and to gratify whom will he be swayed by the affections of his body?"

जगन्मिथ्यात्वधीभावादाक्षिप्तौ काम्यकामुकौ ।
तयोरभावे संतापः शाम्येन्निःस्नेहदीपवत् ॥ १३६ ॥

136 From having a firm conviction of the unreality of the world, there is neither desire nor desirer In the absence of both these, all pain arising from unsatisfied desire will cease like the light of an oilless lamp

गन्धर्वपत्तने किंचिन्नैन्द्रजालिकनिर्मितम् ।
जानन्कामयते किं तु जिहासति हसन्निदम् ॥ १३७ ॥

137 He has no desire for any worldly object knowing it to be like an illusory object in an unreal city created by a magician Laughing at its deceptive nature, he does not care for it

आपातरमणीयेषु भोगेष्वेव विचारवान् ।
नानुरज्यति किं त्वेतान्दोषदृष्ट्या जिहासति ॥ १३८ ॥

138 A man of discrimination does not desire the enjoyment of objects, pleasing to the senses But knowing their fault (of impermanency and falsity) he gives them up

अर्थानामर्जने क्लेशस्तथैव परिपालने ।
नाशे दु ख व्यये दु ख धिगर्थान्क्लेशकारिण ॥१३९॥

139 There is sorrow in the process of earning wealth, sorrow in maintaining it when

once earned and also sorrow when it is spent Therefore what is the pleasure in hunting after this sorrow-producing wealth

This is the common place sermon against wealth An ascetic may be benefitted by it without the discontent which it implies among the common people

मासपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे ।
स्नाय्वस्थिग्रन्थिशालिन्या स्त्रिया किमिव शोभनम् ॥

140 What good is there also in a woman who is made up of tendons, bones, mammary glands, and who is a mere image of flesh in a cage of restless limbs

एवमादिषु शास्त्रेषु दोषा सम्यक्प्रपञ्चिता ।
विमृशन्निश तानि कथ दु खेषु मज्जति ॥ १४१ ॥

141 These defects have been well pointed out and all worldly pleasures condemned in various scriptures Who knowing all this can be immersed in sorrow?

क्षुधया पीड्यमानोऽपि न विष ह्यत्तुमिच्छति ।
मिष्टान्नध्वस्ततृट्जानन्नामूढस्तज्जिघत्सति ॥ १४२ ॥

142 Even a man suffering from pangs of

hunger would not eat poison knowing it to be such Much less would a wise man whose hunger has been previously satisfied with all sorts of delicacies

प्रारब्धकर्मप्राबल्याद्भोगेष्विच्छा भवेद्यदि ।
क्लिश्यन्नेव तदाप्येष भुङ्क्ते विष्टिगृहीतवत् ॥ १४३ ॥

143 If still, through the force of fructifying Karma, desire for enjoyment arises in a wise man he gratifies his desires with great reluctance and disgust

भुञ्जाना वा अपि बुधा श्रद्धावन्त कुटुम्बिन ।
नाद्यापि कर्म नश्छिन्नमिति क्लिश्यन्ति सततम् ॥१४४॥

144 Wise people endowed with faith and having families, while enjoying the results of fructifying Karma, deplore that their period of suffering is not yet over

This sense of affliction consists in their being impatient of the continuation of the unexhausted effect of Karma

नाय क्लेशोऽत्र ससारताप किं तु विरक्तता ।
भ्रान्तिज्ञाननिदानो हि ताप सासारिक स्मृत ॥

145 This is due to their renunciation of worldly pleasures and not simply to the sorrows arising from attachment to worldly affairs which as described by ancient teachers arises from the erroneous notion of the reality of the world

Therefore the sorrowing condition of the wise man s mind must be distinguished from that of an unenlightened man inasmuch as the former is due not to ignorance but to his anxiety to be disentangled from the fructifying Karma

विवेकेन परिक्लिश्यन्नल्पभोगेन तृप्यति ।
अन्यथानन्तभोगेऽपि नैव तृप्यति कर्हि चित् ॥१४६॥

146 Though suffering from sorrow, a wise man through discrimination is satisfied with little An ignorant man on the other hand would not be satisfied with even endless enjoyments

न जातुकाम कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ १४७ ॥

147 The desires are never satisfied through their fulfillment but always tend to increase like flames over which clarified butter is poured

परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।
विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥ १४८ ॥

148 If one enjoys objects knowing full well the impermanency of the pleasures derived therefrom, he may be satisfied Just as if a man knows another to be a thief and yet serves him, he becomes a friend and not a thief to him

मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि य ।
तमेवालब्धविस्तार क्लिष्टत्वाद्बहुमन्यते ॥ १४९ ॥

149 One who has controlled his mind will be satisfied with a little enjoyment Knowing full well the fault of impermanency of pleasures and of their being associated with sorrow, he considers a little enjoyment to be more than enough for him

बद्धमुक्तो महीपालो ग्राममात्रेण तुष्यति ।
परैर्न बद्धो नाक्रान्तो न राष्ट्र बहु मन्यते ॥ १५० ॥

150 A king who has been liberated from captivity will be satisfied with sovereignty over a small village, whereas one who has not been conquered by enemies and not suffered imprison

ment will not think much of even a large kingdom

विवेके जाग्रति सति दोषदर्शनलक्षणे ।
कथमारब्धकर्मापि भोगेच्छा जनयिष्यति ॥ १५१ ॥

151 (An opponent now asks) "When a man in his waking condition comes to recognise the inherent faults in things, how can desire for enjoyment arise in him even as a result of fructifying Karma?"

नैष दोषो यतोऽनेकविध प्रारब्धमीक्ष्यते ।
इच्छानिच्छा परेच्छा च प्रारब्ध त्रिविध स्मृतम् ॥

152 (To this we reply that) "there is no inconsistency here, as the results of fructifying Karma are very various These are of three kinds, those which produce desires, those which give rise to enjoyment in spite of the absence of desire and those which give rise to enjoyment through the desire of another"

अपथ्यसेविनश्चोरा राजदाररता अपि ।
जानन्त एव स्वानर्थमिच्छन्त्यारब्धकर्मत ॥ १५३ ॥

153 Invalids who persist in eating un-

परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।
विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥ १४८ ॥

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अपथ्यसेविनश्चोरा राजदाररता अपि ।
जानन्त एव स्वानर्थमिच्छन्त्यारब्धकर्मत ॥ १५३ ॥

153 Invalids who persist in eating un-

wholesome things, thieves and those who commit adultery with king's wives, all know full well the evil consequences of their acts but continue in their performance as a result of their fructifying Karma

न चातैतद्वारयितुमीश्वरेणापि शक्यते ।
यत ईश्वर एवाह गीतायामर्जुनं प्रति ॥ १५४ ॥

154 It is not possible even for Iswara to avert the influence of such fructifying Karma Sri Krishna teaches the same to Arjuna in the Gita

सदृश चेष्टते स्वस्या प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रह किं करिष्यति ॥ १५५ ॥

155 "Even wise men follow the dictates of their own nature All beings do likewise What can restraint do?"

This is not meant to encourage fatalism as the entire powerlessness under the influence of Karma refers to the unenlightened in the first instance and only figuratively to the enlightened See note under stanza 84

अवश्य भाविभावाना प्रतीकारो भवेद्यदि ।
तदा दु खैर्न लिप्येरन्नलरामयुधिष्ठिरा ॥ १५६ ॥

156 If there were the slightest chance of overcoming the effects of their fructifying Karma (on the part of the unenlightened), Nala, Rama and Dharmaraja would not have been subjected to the miseries from which they severally suffered

न चेश्वरत्वमीशस्य हीयते तावता यत ।
अवश्यभावितास्येषामीश्वरेणैव निर्मिता ॥ १५७ ॥

157 As the necessity for enjoying the results of fructifying Karma has been ordained by Iswara himself, his omnipotence will in no way be lessened by the circumstance that he cannot prevent one from experiencing the effects of fructifying Karma

प्रश्नोत्तराभ्यामेवैतद्गम्यतेऽर्जुनकृष्णयो ।
अनिच्छापूर्वक चास्ति प्रारब्धमिति तच्छृणु ॥ १५८ ॥

158 From the questions of Arjuna and the replies thereto by Sri Krishna, we learn that one has to experience the results of fructifying Karma in spite of the absence of desire on one's part to enjoy them

अथ केन प्रयुक्तोऽय पाप चरति पूरुष ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजित ।

159 Arjuna asks "By what is a man impelled to commit sin even against his will and even as if he were compelled by somebody to do so ?"

काम एष क्रोध एष रजोगुणसमुद्भव ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ १६० ॥

160 Sri Krishna replies "It is desire and anger produced by the quality of Rajas (activity) Know this which is all-consuming and all sinful, to be our enemy here"

It appears at first sight that the Lord s answer is beside the question for Arjuna's enquiry implies that he supposes some one other than himself to be the cause of his sinful conduct and the Lord in reply simply refers to desire and anger to be the causes Thereby he implies that the cause of one s sinful conduct, is to be sought for in one s own internal tendencies only That desire and anger are at the root of all evil is clear from the fact that one desiring for external things grants their reality and thereby subjects himself to all the pernicious consequences of the original error Similarly no one can possibly be angry with another unless he believes him to be distinct from one s self, a belief again based on primeval ignorance

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥१६१॥

161 "Bound by your own Karma arising from your own nature that which through delusion you desire not to do, that you will be compelled to do even against your own will"

नानिच्छन्तो न चेच्छन्तः परदाक्षिण्यसयुताः ।
सुखदुःखे भजन्त्येतत्परेच्छापूर्वकर्म हि ॥ १६२ ॥

162 Whether desirous or not desirous of enjoying, many people are obliged to experience joys and sorrows for the sake of others This is said to be reaping the reward of fructifying Karma, through the desire of another

कथं तर्हि किमिच्छन्नित्येवमिच्छा निषिध्यते ।
नेच्छानिषेधः किं त्विच्छाबाधो भर्जितबीजवत् ॥

163 If it is objected that this contradicts the text which predicates desirelessness for the enlightened man, we reply that an absence of desires is not meant thereby, but that any desires which may involuntarily arise, are incapable of bearing fruit (i e, cause pleasure and sorrow) just as roasted grain is unable to sprout

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कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥१६१॥

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नानिच्छन्तो न चेच्छन्त परदाक्षिण्यसयुता ।
सुखदु खे भजन्त्येतत्परेच्छापूर्वकर्म हि ॥ १६२ ॥

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भर्जितानि तु बीजानि सन्त्यकार्यकराणि च ।
विद्वदिच्छा तथेष्टव्यासत्त्वबोधान्न कार्यकृत् ॥ १६४ ॥

164 Roasted grain may preserve its form but cannot germinate Similarly any desires in a wise man will not fructify as he is convinced of the unreal character of all objects of desire

दग्धबीजमरोहेऽपि भक्षणायोपयुज्यते ।
विद्वदिच्छाप्यल्पभोग कुर्यान्न व्यसन बहु ॥ १६५ ॥

165 Though roasted grain cannot germinate it can serve as food Similarly the desires of a wise man may give him a little enjoyment but cannot lead to the varieties of sorrow

भोगेन चरितार्थत्वात्प्रारब्ध कर्म हीयते ।
भोक्तव्यसत्यताभ्रान्त्या व्यसन तत्र जायते ॥ १६६ ॥

166 Fructifying deeds come to an end when their effects have been experienced It is only when these effects are, through delusion, believed to be real, that sorrow is caused

मा विनश्यत्वय भोगो वर्धतामुत्तरोत्तरम् ।
मा विघ्ना प्रतिबध्नन्तु धन्योऽस्म्यस्मादिति भ्रम ॥

167 The delusion consists in wishing the enjoyments to continue indefinitely, to increase as time goes on, to be freed from any obstacles and in feeling gratified by the enjoyments

यद्भावि न तद्भावि भावि चेन्न तदन्यथा ।
इति चिन्ताविषघ्नोऽयं बोधो भ्रमनिवर्तकः ॥ १६८ ॥

168 The knowledge that what must happen cannot be prevented from happening and that what is not to be cannot happen, is the antidote to the poison of the above thoughts produced by delusion

समेऽपि भोगे व्यसनं भ्रान्तो गच्छेन्न बुद्धवान् ।
अशक्यार्थस्य संकल्पाद्भ्रान्तस्य व्यसनं बहु ॥ १६९ ॥

169 Past deeds fructify equally in the case of the deluded and the wise The former is visited with sorrow and the latter is not As the deluded is full of desires which are impossible of attainment his sorrow is great

मायामयत्वं भोगस्य बुद्ध्वास्थामुपसंहरन् ।
भुञ्जानोऽपि न संकल्पं कुरुते व्यसनं कुतः ॥ १७० ॥

170 The wise man knowing the unreality

of objects of desires, represses desires and though experiencing the fruits of his fructifying deeds, originates no new desires of enjoyment in the future How can he have any sorrow ?

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् ।
दृष्टनष्ट जगत्पश्यन्कथ तत्रानुरज्यति ॥ १७१ ॥

171 How can a wise man have any desires for worldly objects since he knows them to be like objects seen in dreams or produced by magic, since the nature of the world is unthinkable and since the world appears and disappears continually (laying no claim to reality)?

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन्स्वजागरम् ।
चिन्तयेदप्रमत्त सन्नुभावनुदिन मुहु ॥ १७२ ॥

172 A wise man without being deluded, should constantly think that the objective world he cognises in his waking condition stands on the same footing of unreality as the world he directly perceives in the state of a dream

A comparative meditation on the experience of the dream and wakefulness is enjoined in the Upanishads also, as a means of realising the unreality of the world Cf "By which one sees both what is in the midst of

dream and what is in the midst of waking knowing the great and all pervading Atma the intelligent man does not grieve' Kathopanishad IV 4

चिर तयो सर्वसाम्यमनुसधाय जागरे ।
सत्यत्वबुद्धि सत्यज्य नानुरज्यति पूर्ववत् ॥ १७३ ॥

173 Dwelling always on the essential similarity between the worlds in the dreamy and waking states a wise man gives up the idea of the reality of objects in the latter condition and is not attached to them

With regard to these two states being equally unreal in all respects the following fact may be adduced There is nothing to distinguish the two states as such, apart from a consciousness of the immediately preceding condition being dreamy or one of dreamless sleep, the present whatever it may be in itself being the wakeful

इन्द्रजालमिद द्वैतमचिन्त्यरचनात्वत ।
इत्यविस्मरतो हानि का वा प्रारब्धभोगत ॥ १७४ ॥

174 If only one never forgets the unreality of the world the origin of which is unthinkable (because the sphere of causality is restricted to the world and cannot transcend it) what harm can accrue to the wise man who may be enjoying the fruits of fructifying Karma ?

निर्बन्धस्तत्त्वविद्याया इन्द्रजालत्वसंस्मृतौ ।
प्रारब्धस्याग्रहो भोगे जीवस्य सुखदुःखयोः ॥ १७५ ॥

175 A true knowledge has only one necessary consequence viz, of making one firmly believe in the unreality of the world and is not opposed to experiencing the results of fructifying Karma On the other hand, this last (i e, Prarabdha) tends only to cause joy and sorrow to the Jiva and has nothing to do with giving rise to the belief in the reality of external objects

विद्यारब्धे विरुध्येते न भिन्नविषयत्वतः ।
जानद्भिरप्यैन्द्रजालविनोदो दृश्यते खलु ॥ १७६ ॥

176 There is no necessary antagonism between true knowledge and fructifying-Karma, as they refer to different objects A person may derive amusement from a magical performance though he knows that the things produced by magic are unreal

जगत्सत्यत्वमापाद्य प्रारब्धं भोजयेद्यदि ।
तदा विरोधि विद्याया भोगमात्रान्न सत्यता ॥ १७७ ॥

177 If enjoyment of the results of fructi

fying works produces at the time of enjoyment the idea of the reality of external objects, then knowledge would be opposed to it But the mere enjoyment of the results of fructifying Karma does not give rise to the idea of the reality of the world

अनूनो जायते भोग कल्पितै स्वप्नवस्तुभि ।
जाग्रद्वस्तुभिरप्येवमसत्यैर्भोग इष्यताम् ॥ १७८ ॥

178 Seeing that even objects created in a dream are able to create joy and sorrow to no slight extent, we must accept that the unreal objects of the waking state do so likewise

यदि विद्यापह्नुवीत जगत्प्रारब्धघातिनी ।
तदा स्यान्न तु मायात्वबोधेन तदपह्नव ॥ १७९ ॥

179 If a true knowledge of the self were able to destory all the world, then it would also put an end to the fructification of past deeds But it only teaches the unreality and does not destroy it

This is the exoteric view refered to in note under stanza 84

अनपह्नुत्य लोकास्तदिन्द्रजालमिद त्विति ।
जानन्त्येवानपह्नुत्य भोग मायात्वधीस्तथा ॥ १८० ॥

निर्वन्धस्तत्त्वविद्याया इन्द्रजालत्वसस्मृतौ ।
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180 Just as people without destroying the objects created by magic, know them to be unreal, so it is possible to know the unreality of external objects in the world without a necessary destruction of the enjoyment or of the objects

यत्र त्वस्य जगत्स्वात्मा पश्येत्कस्तत्र केन किम् ।
किं जिघ्रेत्किं वदेद्वेति श्रुतौ तु बहु घोषितम् ॥ १८१ ॥

181 In that state of enlightenment when one realises his own self to be the all (i e, to be the only reality) who can see, hear, smell or speak? (There is no perceiver, perception and the perceived) So proclaim many scriptures

तेन द्वैतमपह्नुत्य विद्योदेति न चान्यथा ।
तथा च विदुषो भोग कथ स्यादिति चेच्छृणु ॥१८२॥

182 (An opponent asks) "True knowledge can arise only after the destruction of the objective phenomenal world and not otherwise Seeing that it is so how can there be any objective enjoyment to the wise man?"

सुषुप्तिविषया मुक्तिविषया वा श्रुतिस्त्विति ।
उक्त स्वाप्ययसपत्त्योरिति सूत्रे ह्यतिस्फुटम् ॥ १८३ ॥

183 (The Vedantin replies) "Scripture says that the text can be applied in the case of deep sleep as well as final emancipation"

अन्यथा याज्ञवल्क्यादेराचार्यत्व न सभवेत् ।
द्वैतदृष्टावविद्वत्ता द्वैतादृष्टौ न वाग्वदेत् ॥ १८४ ॥

184 If it is not accepted, Yagnavalkya and others would cease to be teachers If they know the duality of the world they cannot be said to have realized the secondless one If they see no duality, words cease to flow (i e, they cannot teach)

The Scripture gives the esoteric truth but the author of this work in order to suit his doctrine of Jivan mukta, gives this exoteric explanation

निर्विकल्पसमाधौ तु द्वैतादर्शनहेतुत ।
सैवापरोक्षविद्येति चेत्सुषुप्तिस्तथा न किम् ॥ १८५ ॥

185 If it be said that there is direct cognition in profound contemplation in which there is no difference between the perceiver and the perceived and in which no duality can occur, then why not admit the same in profound slumber?

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आत्मतत्त्व न जानाति सुप्तो यदि तदा त्वया ।
आत्मधीरेव विद्येति वाच्य न द्वैतविस्मृति ॥ १८६ ॥

186 If it be objected that there is no knowledge of the nature of Atma in deep sleep, then you admit that knowledge of Atma only is true knowledge and not the absence of duality

उभय मिलित विद्या यदि तर्हि घटादय ।
अर्धविद्याभाजिन स्यु सकलद्वैतविस्मृते ॥ १८७ ॥

187 If a mixture of knowledge of Atma and absence of duality be considered to be true-knowledge then pots and other insentient objects which are absolutely devoid of the idea of duality must be admitted to possess half the knowledge of the enlightened

मशकध्वनिमुख्याना विक्षेपाणा बहुत्वत ।
तव विद्या तथा न स्याद्धटादीना यथा दृढा ॥ १८८ ॥

188 As you are liable to have your attention distracted by the sounds of mosquitoes, you cannot claim as much forgetfulness of duality as the pots &c can

आत्मधीरेव विद्येति यदि तर्हि सुखी भव ।
दुष्टचित्तं निरुन्ध्याश्चेन्निरुन्द्धि त्व यथा सुखम् ॥१८९॥

189 Then if you say that knowledge of Atma alone constitutes true knowledge, we say "God bless you" (for we agree with you) Further if you say that the fickle mind has to be controlled (in order to acquire true knowledge) we ask you to control it as it suits you

तदिष्टमेष्टव्यमायामयत्वस्य समीक्षणात् ।
इच्छन्नप्यज्ञवन्नेच्छेत्किमिच्छन्निति हि श्रुतम् ॥ १९० ॥

190 The control of mind is acceptable to us as by it alone we can well realise the unreality of the phenomenal world Therefore though a wise man may have desires, they are not like those of an ignorant man Therefore the text asks "What desires can he have?"

रागो लिङ्गमबोधस्य सन्तु रागादयो बुधे ।
इति शास्त्रद्वयं सार्थमेवं सत्यविरोधतः ॥ १९१ ॥

191 Such being the case there is no real contradiction between the two texts one of which asserts that the ignorant only are firmly possessed of desires and the other that the wise man may have desires but not such as can form obstacles to his emancipation

जगन्मिथ्यात्ववत्स्वात्मासङ्गत्वस्य समीक्षणात् ।
कस्य कामायेति वचो भोक्तृभावविवक्षया ॥ १९२ ॥

192 An enlightened man has as firm a conviction of his Atma being absolutely unattached as of the unreality of the world and as he has no idea of himself being the agent or enjoyer the verse quoted at the beginning of the section says "for whose gratification is he to have any desires?"

पतिजायादिकं सर्वं तत्तद्भोगाय नेच्छति ।
किं त्वात्मभोगार्थमिति श्रुतावुद्घोषितं बहु ॥ १९३ ॥

193 Many Vedic texts say "A husband does not love his wife for her sake nor does a wife love her husband for his sake but each does so for his or her own sake only"

किं कूटस्थश्चिदाभासोऽथ वा किं वोभयात्मकः ।
भोक्ता तत्र न कूटस्थोऽसङ्गत्वाद्भोक्तृतां व्रजेत् ॥१९४॥

194 (An opponent now asks) Whether the unchangeable Kootastha or the reflected intelligence Chidabhasa or the one united with the other, is the enjoyer The theory of Kootastha,

being the enjoyer should be given up as he is absolutely unattached

सुखदु खाभिमानाख्यौ विकारो भोग उच्यते ।
कूटस्थश्च विकारी चेत्येतन्न व्याहत कथम् ॥ १९५ ॥

195 The modification arising from attachment to joy and sorrow is said to be enjoyment Is it not contradictory to attribute modification to the unchangeable Kootastha ?

विकारिबुद्ध्यधीनत्वादाभासे विकृतावपि ।
निरधिष्ठानविभ्रान्ति केवला न हि तिष्ठति ॥ १९६ ॥

196 Being subject to the changing intellect, Chidabhasa may undergo modification but as Chidabhasa cannot exist without the basis (i e, as no superimposition can occur without the substratum) Chidabhasa by himself cannot be considered to be the enjoyer

उभयात्मक एतावतो लोके भोक्ता निगद्यते ।
तादृगात्मानमारभ्य कूटस्थ शेषित श्रुतौ ॥ १९७ ॥

197 Therefore in all worldly concerns, Chidabhasa associated with Kootastha, should be considered to be the enjoyer The Brihada-

ranyaka Upanishad begins with a similar statement and (then disregarding intellect &c, as being not Atma) concludes that only Kootastha remains unchanged

आत्मा कतम इत्युक्ते याज्ञवल्क्यो विबोधयन् ।
विज्ञानमयमारभ्यासङ्गं त पर्यशेषयत् ॥ १९८ ॥

198 Being asked by Janaka as to the nature of Atma, Yagnavalkva taught him by beginning with the sheath of intellect and (after pointing out its being not Atma) ended with the unchanging Kootastha

कोऽयमात्मेत्येवमादौ सर्वत्रात्मविचारत ।
उभयात्मकमारभ्य कूटस्थ शेष्यते श्रुतौ ॥ १९९ ॥

199 In fact all scriptures dealing with the consideration of the nature of Atma, begin by an enquiry into the nature of who the enjoyer is and end with the unchangeable Kootastha

कूटस्थसत्यता स्वस्मिन्नध्यस्यात्माविवेकत ।
तात्त्विकीं भोक्तृता मत्वा न कदाचिज्जिहासति ॥

200 The enjoyer through ignorance superimposes the entity of Kootastha on himself

and considering enjoyment to be real never wishes to give it up

भोक्ता स्वस्यैव भोगाय पतिजायादिमिच्छति ।
एष लौकिकवृत्तान्त श्रुत्या सम्यगनूदित ॥ २०१ ॥

201 The enjoyer desires a spouse &c, only for self gratification This well known worldly fact has been well described in Scriptures (Cf Brihadaranyaka Upanishad)

भोग्याना भोक्तृशेषत्वान्मा भोग्येष्वनुरज्यताम् ।
भोक्तर्येव प्रधानेऽतोऽनुराग त विधित्सति ॥ २०२ ॥

202 As the enjoyable things are for the enjoyment of the enjoyer, they should not be loved for their own sakes, but as the enjoyer is the most important central factor, the love should be directed towards him So enjoin the scriptures

या प्रीतिरविवेकाना विषयेष्वनपायिनी ।
त्वामनुस्मरत सा मे हृदयान्मापसर्पतु ॥ २०३ ॥

203 (A prayer in the Puranas runs to the following effect) " enable me always to remember you and never cease to bear the same kind of

love to you, which ignorant people fixedly bear towards objects of enjoyment"

इति न्यायेन सर्वस्माद्भोग्यजाताद्विरक्तधी ।
उपसहृत्य ता प्रीतिं भोक्तर्येन बुभुत्सते ॥ २०४ ॥

204 Therefore the wise man should renounce all attachment to external objects and turn such love towards his self and try to understand the unchangeable Kootastha

स्रक्चन्दनवधूवस्त्रसुवर्णादिषु पामर ।
अप्रमत्तो यथा तद्वन्न प्रमाद्यति भोक्तरि ॥ २०५ ॥

205 Just as an ignorant man keeps his mind always fixed on objects of enjoyment, e g , flowers, sandal, women, clothes, gold &c , so an enlightened man on the contrary will keep his attention rivetted on his own self (the enjoyer)

काव्यनाटकतर्कादिमभ्यस्यति निरन्तरम् ।
विजिगीषुर्यथा तद्वन्मुमुक्षु स्व विचारयेत् ॥ २०६ ॥

206 One desirous of emancipation should always be engaged in enquiry into the nature of the self, just as dialecticians bent on victory in disputations are always engaged in the study of poetry, drama and logic

जपयागोपासनादि कुरुते श्रद्धया यथा ।
स्वर्गादिवाञ्छया तद्वच्छ्रद्दध्यात्स्वे मुमुक्षया ॥ २०७ ॥

207 Just as one desirous of heaven is devotedly engaged in meditation, sacrifices and worship, so one desirous of release should be engaged in enquiry into the nature of the self

चित्तैकाग्र्य यथा योगी महायासेन साधयेत् ।
अणिमादिप्रेप्सयैव विविच्यात्स्वं मुमुक्षया ॥ २०८ ॥

208 Just as a Yogi with great perseverence and effort obtains the power of concentrating his mind on one object with a view to acquire such miraculous powers as making oneself inconceivably small or great, so one desirous of emancipation should by enquiry differentiate the self from his body &c

कौशलानि विवर्धन्ते तेषामभ्यासपाटवात् ।
यथा तद्वद्विवेकोऽस्याप्यभ्यासाद्विशदायते ॥ २०९ ॥

209 Just as the above described people acquire through constant practice, great skill in pursuit of their aims so the seeker after release will also through constant practice increase his wisdom and comes to know the self better

love to you which ignorant people fixedly bear towards objects of enjoyment "

इति न्यायेन सर्वस्माद्भोग्यजाताद्विरक्तधी ।
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जपयागोपासनादि कुरुते श्रद्धया यथा ।
स्वर्गादिवाञ्छया तद्वच्छ्रद्धयात्स्वे मुमुक्षया ॥ २०७ ॥

207 Just as one desirous of heaven is devotedly engaged in meditation, sacrifices and worship, so one desirous of release should be engaged in enquiry into the nature of the self

चित्तैकाग्र्य यथा योगी महायासेन साधयेत् ।
अणिमादिप्रेप्सयैव विविच्यात्स्वं मुमुक्षया ॥ २०८ ॥

208 Just as a Yogi with great perseverence and effort obtains the power of concentrating his mind on one object with a view to acquire such miraculous powers as making oneself inconceivably small or great, so one desirous of emancipation should by enquiry differentiate the self from his body &c

कौशलानि विवर्धन्ते तेषामभ्यासपाटवात् ।
यथा तद्वद्विवेकोऽस्याप्यभ्यासाद्विशदायते ॥ २०९ ॥

209 Just as the above described people acquire through constant practice, great skill in pursuit of their aims so the seeker after release will also through constant practice increase his wisdom and comes to know the self better

विविंचता भोक्तृतत्त्व जाग्रदादिष्वसङ्गता ।
अन्वयव्यतिरेकाभ्या साक्षिण्यध्यवसीयते ॥ २१० ॥

210 Differentiating the true nature of the enjoyer with the help of the law of the invariable and the variable, a person can convince himself that the witness of the three states of waking &c is really not attached to anything

यत्र यद्दृश्यते द्रष्टा जाग्रत्स्वप्नसुषुप्तिषु ।
तत्रैव तन्नेतरत्रेत्यनुभूतिर्हि समता ॥ २११ ॥

211 We all feel that the experience of each of the states of waking dreaming and sleep, is peculiar to that state and does not occur in the other states The experiencer remains the same in all

स यत्तत्रेक्षते किंचित्तेनानन्वागतो भवेत् ।
दृष्ट्वैव पुण्य पाप चेत्येव श्रुतिषु डिण्डिम ॥ २१२ ॥

212 The scriptures proclaim loudly that whatever objects, Atma sees in any particular state and whatever good and evil he experiences in that particular state are not transferred to another state

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।
तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ २१३ ॥

213 When a person comes to realise his oneness with that Brahman which causes the worlds of wakefulness, dream and sleep to appear, he becomes released from all bondages

एक एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।
स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥ २१४ ॥

214 Another text says that that alone is to be known who is one Atma in the condition of wakefulness, dream and sleep That Atma who transcends the three states (above named) does not know rebirths

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥

215 "I am that pure consciousness, witness, Paramatma, who is different from objects of enjoyment in the three states, the enjoyer and enjoyment"

एवं विवेचिते तत्त्वे विज्ञानमयशब्दितः ।
चिदाभासो विकारी यो भोक्तृत्वं तस्य शिष्यते ॥

216 By differentiating Paramatma thus, there remains the enjoyer the reflected intelligence Chidabhasa known under the name of the sheath of intellect and liable to undergo changes

मायिकोऽयं चिदाभासः श्रुतेरनुभवादपि ।
इन्द्रजालं जगत्प्रोक्तं तदन्तःपात्ययं यतः ॥ २१७ ॥

217 Both scriptures and experience teach us that Chidabhasa is unreal as he is to be included in the unreal world which itself is said to be the product of magic

विलयोऽप्यस्य सुप्त्यादौ साक्षिणा ह्यनुभूयते ।
एतादृशं स्वस्वभावं विविनक्ति पुनः पुनः ॥ २१८ ॥

218 The disappearance of Chidabhasa in deep sleep is experienced by the witness who undergoes no change By thus continually differentiating, one comes to know him as unreal, being different from Kootastha

विविच्य नाशं निश्चित्य पुनर्भोगं न वाञ्छति ।
मुमूर्षुः शायितो भूमौ विवाहं कोऽभिवाञ्छति ॥२१९॥

219 Differentiating Chidabhasa thus and knowing his liability to destruction, one loses

all desire for enjoyment, just as a man lying on the ground wishing for the approach of death does not desire for marriage &c

जिह्वेति व्यवहर्तुं च भोक्ताहमिति पूर्ववत् ।
छिन्ननास इव ह्रीत क्लिश्यन्नारब्धमश्नुते ॥ २२० ॥

220 Then he feels ashamed of taking part as enjoyer in worldly concerns as before Feeling ashamed like one with nose cut off, he, with great repugnance, goes through the experiences of the world as the result of fructifying Karma

In the state of nescience one would feel with complacence "I enjoy all this In the enlightened state, on the contrary he would feel ashamed of even confessing to himself that he is the enjoyer, because it would reduce him to the level of children playing with dolls When Chidabhasa, as well as the objects of enjoyment, is known to be unreal, the enlightened must be ashamed of identifying himself with Chidabhasa

यदा स्वस्यापि भोक्तृत्वं मन्तुं जिह्वेत्ययं तदा ।
साक्षिण्यारोपयेदेतदिति कैव कथा वृथा ॥ २२१ ॥

221 When Chidabhasa is ashamed to consider himself to be the enjoyer, how can he superimpose the idea of being the enjoyer on the witness Kootastha ?

इत्यभिप्रेत्य भोक्तारमाक्षिपत्यविशङ्कया ।
कस्य कामायेति तत शरीरानुज्वरो न हि ॥ २२२ ॥

222 Thus the words " for whose gratification " in the scriptural verse, are intended to denote that in reality there is no enjoyer at all and that consequently, to the enlightened there are no bodily miseries

The author gives here the true esoteric view

स्थूल सूक्ष्म कारण च शरीर त्रिविध स्मृतम् ।
अवश्य त्रिविधोऽस्त्येव तत्र तत्रोचितो ज्वर ॥ २२३ ॥

223 The body is of three kinds, the gross, the subtle, and the causal, and necessarily there are three kinds of miseries referring respectively to the three bodies

वातपित्तश्लेष्मजन्यव्याधय कोटिशस्तनौ ।
दुर्गन्धित्वकुरूपत्वदाहभङ्गादयस्तथा ॥ २२४ ॥

224 The gross body is subject to crores of diseases arising from flatulence, biliousness and phlegm &c and also to bad odours, malformations, thirst and other sources of misery

कामक्रोधादय शान्तिदान्त्याद्या लिङ्गदेहगा ।
ज्वरा द्वयेऽपि बाधन्ते प्राप्त्याप्राप्त्या नर क्रमात ॥

225 The affections of the subtle body are of two kinds (1) Desire, anger &c and (2) control of mind and of senses &c The presence of the affections of the first kind and the absence of the second kind, tend to produce misery

स्वं परं च न वेत्त्यात्मा विनष्ट इव कारणे ।
आगामिदुःखबीजं चेत्येतदिन्द्रेण दर्शितम् ॥ २२६ ॥

226 In Chandogya Upanishad, Indra is stated to have declared that when the self is in the causal body (i e, in the state of dreamless sleep), he is incapable of recognising either himself or others, and remains as if dead This causal body is the seed of future births and consequent misery

एते ज्वराः शरीरेषु त्रिषु स्वाभाविका मताः ।
वियोगे तु ज्वरैस्तानि शरीराण्येव नासते ॥ २२७ ॥

227 These various affections are said to be natural to the three bodies If free from these affections, the bodies cannot last

Although the existence of the three distinct bodies is not demonstrable, every one feels their effects in the form of defects noted above So the man who

aims at release, though he cannot divest himself of the bodies directly, may endeavour to repress their effects whereby the bodies themselves will disappear This is the practical phase of the Vedanta

तन्तोर्वियुज्येत पटो बालेभ्य कवलो यथा ।
मृदो घटस्तथा देहो ज्वरेभ्योऽपीति दृश्यताम् ॥२२८॥

228 The bodies cannot last without affections just as a cloth cannot be, without the threads, blanket in the absence of the wool and a pot in the absence of clay

i e, the bodies are simply the affections objectified Cf Deussen

चिदाभासे स्वत कोऽपि ज्वरो नास्ति यतश्चित ।
प्रकाशैकस्वभावत्वमेव दृष्ट न चेतरत् ॥ २२९ ॥

229 There is no affection natural to Chidabhasa apart from those inhering in the bodies with which it seems to be associated, for it is a reflection of pure consciousness whose only characteristic is self-luminousness

चिदाभासेऽप्यसभाव्या ज्वरा साक्षिणि का कथा ।
एवमप्येकता मेने चिदाभासो ह्यविद्यया ॥ २३० ॥

230. When even Chidabhasa is really

devoid of any affection how can any be attributed to Kootastha? But all the same through ignorance, Chidabhasa thinks himself to be one with the three bodies

साक्षिसत्यत्वमध्यस्य स्वेनोपेते वपुस्त्रये ।
तत्सर्वं वास्तवं स्वस्य स्वरूपमिति मन्यते ॥ २३१ ॥

231 Superimposing the entity of the witness (Kootastha) on the three bodies associated with himself (i e, Chidabhasa), he thinks that the three bodies constitute his real nature

एतस्मिन्भ्रान्तिकालेऽयं शरीरेषु ज्वरत्स्वथ ।
स्वयमेव ज्वरामीति मन्यते हि कुटुम्बिवत् ॥ २३२ ॥

232 While the illusion lasts, Chidabhasa superimposes the bodily affections on himself and feels that he is affected by them just as a man with a family feels affected while his children are affected

पुत्रदारेषु तप्यत्सु तपामीति वृथा यथा ।
मन्यते पुरुषस्तद्वदाभासोऽप्यभिमन्यते ॥ २३३ ॥

233 Just as a man feels afflicted when his son or wife is afflicted, Chidabhasa unreason-

ably thinks himself suffering from the bodily affections

विविच्य भ्रान्तिमुज्झित्वा स्वमप्यगणयन्सदा ।
चिन्तयन्साक्षिण कस्माच्छरीरमनुसज्वरेत् ॥ २३४ ॥

234 Differentiating himself and Kootastha from the bodies, rejecting all illusion and knowing himself to be a mere reflection of Kootastha and always thinking of the unchanging Witness, how can a person (i e, Chidabhasa) feel any misery at what may happen to his body ?

अयथावस्तुसर्पादिज्ञान हेतु पलायने ।
रज्जुज्ञाने हि धीध्वस्तौ कृतमप्यनुशोचति ॥ २३५ ॥

235 The false idea of a serpent in a rope is the cause of one's running away from it When the false knowledge of its being a serpent is destroyed and a true knowledge of its being only a rope arises, he feels ashamed that his fear was groundless

मिथ्याभियोगदोषस्य प्रायश्चित्तप्रसिद्धये ।
क्षमापयन्निवात्मानं साक्षिण शरण गत ॥ २३६ ॥

236 Just as a person begs pardon of another whom he has slandered through ignorance, so does Chidabhasa of the witnessing Kootastha

i e, he surrenders his sense of separateness and allows himself to be merged in Kootastha

आवृत्तपापानुत्यर्थं स्नानाद्यावर्त्यते यथा ।
आवर्तयन्निव ध्यान सदा साक्षिपरायण ॥ २३७ ॥

237 Just as a person does repeated penance in the form of bathing, meditation &c, to expiate his daily sins, so Chidabhasa constantly directs his eyes inward on Kootastha his real substratum

उपस्थकुष्ठिनी वेश्या विलासेषु विलज्जते ।
जानतोऽग्रे तथाभास स्वप्रख्यातौ विलज्जते ॥ २३८ ॥

238 Just as a courtezan with disease of private parts is ashamed to exhibit her charms before a lover who knowes her condition, so Chidabhasa is ashamed to consider himself as the doer or enjoyer

गृहीतो ब्राह्मणो म्लेच्छै प्रायश्चित्त चरन्पुन ।
म्लेच्छै सकीर्यते नैव तथा भास शरीरकै ॥ २३९ ॥

239 Just as a Brahmin defiled by the touch of unclean persons of low caste, performs penance and never afterwards runs the risk of coming into contact with them, so Chidabhasa after acquiring true knowledge ceases to identify himself with the three bodies

यौवराज्ये स्थितो राजपुत्र साम्राज्यवाञ्छया ।
राजानुकारी भवति तथा साक्ष्यनुकार्ययम् ॥ २४० ॥

240 Just as a king's son declared Heir-apparent, follows in the footsteps of the king with the view of his subsequent accession to the throne, so Chidabhasa keeps Kootastha in his eye so that he may become one with him

यो ब्रह्म वेद ब्रह्मैव भवत्येव इति श्रुति ।
श्रुत्वा तदेकचित्त सन्ब्रह्म वेत्ति न चेतरत् ॥ २४१ ॥

241 He who hearing the scripture that the knower of Brahman becomes Brahman, fixes his pointed attention in Brahman comes to know Brahman, and no other

देवत्वकामा ह्यग्न्यादौ प्रविशन्ति यथा तथा ।
साक्षित्वेनावशेषाय स्वविनाश स वाञ्छति ॥ २४२ ॥

242 Just as those desirous of divinity enter fire &c , so Chidabhasa wishes to sacrifice himself with a view to become merged in the witnessing Kootastha

यावत्स्वदेहदाहं स नरत्व नैव मुञ्चति ।
तावदारब्धदेह स्यान्नाभासत्वविमोचनम् ॥ २४३ ॥

243 Just as the idea of being a man never disappears till the body is wholly burnt up, so the idea of Chidabhasa does not disappear until the fructescent works are exhausted

रज्जुज्ञानेऽपि कम्पादि शनैरेवोपशाम्यति ।
पुनर्मन्दान्धकारे सा रज्जु क्षिप्तोरगी भवेत् ॥ २४४ ॥

244 A knowledge of the rope only gradually removes the trembling fear caused by the previous false idea of the snake and again in partial darkness the idea of the snake recurs on seeing a rope

The illustration should not be stretched too far In the case of the released, there will be no more falling into ignorance, as with enlightement, all time, space and causality are got over

एवमारब्धभोगोऽपि शनै शाम्यति नो हठात् ।
भोगकाले कदाचित्तु मर्त्योऽहमिति भासते ॥ २४५ ॥

245 Similarly fructescent works do not abruptly come to an end but are gradually exhausted While enjoying the fruits of such works, thoughts such as "I am a mortal" occasionally occur

नैतावतापराधेन तत्त्वज्ञान विनश्यति ।
जीवन्मुक्तिव्रत नेद किंतु वस्तुस्थिति खलु ॥ २४६ ॥

246 Occasional thoughts like these do not destroy the knowledge of Brahman The state of emancipation during life does not consist in the observance of any prescribed rules but in knowledge of the reality underlying things

दशमोऽपि शिरस्ताड रुदन्बुद्ध्वा न रोदिति ।
शिरोव्रणस्तु मासेन शनै शाम्यति नो तदा ॥ २४७ ॥

247 In the example formerly given the tenth person who may be weeping, beating his head, ceases to weep when he knows that the tenth person is not dead, but any injury caused while beating the head may take a month's time to heal up

दशमामृतिलाभेन जातो हर्षो व्रणव्यथाम् ।
तिरोधत्ते मुक्तिलाभस्तथा प्रारब्धदु खिताम् ॥ २४८ ॥

248 The joy caused by the knowledge that the tenth person is alive, makes him forget the injury caused to his head Similarly getting emancipation during life makes one forget any miseries resulting from fructescent works

व्रताभावाद्यदाध्यासस्तदा भूयो विविच्यताम् ।
रससेवी दिने भुङ्क्ते भूयो भूयो यथा तथा ॥ २४९ ॥

249 As the emancipation during life does not consist in the observance of any prescribed rule, whenever through illusion one identifies oneself with the body &c, one should try to remove such illusion by a discriminating knowledge of Brahman, just as a man who is taking a course of mercury, repeatedly takes food in the course of a day to appease his hunger

शमयत्यौषधेनाय दशम स्व व्रण यथा ।
भोगेन शमयित्वैतत्प्रारब्ध मुच्यते तथा ॥ २५० ॥

250 Just as the tenth person gets rid of his injury by application of medicine, so the released person shakes off his fructifying Karma when its effects are worked out

किमिच्छन्निति वाक्योक्त शोकमोक्ष उदीरित ।
आभासस्य ह्यवस्थैषा षष्ठी तृप्तिस्तु सप्तमी ॥ २५१ ॥

251 By explaining the term "what can he desire ?" the destruction of misery is meant That is the 6th condition of Chidabhasa Now is described satisfaction of the 7th condition

साङ्कुशा विषयैस्तृप्तिरियं तृप्तिर्निरङ्कुशा ।
कृतं कृत्यं प्रापणीयं प्राप्तमित्येव तृप्यति ॥ २५२ ॥

252 The satisfaction proceeding from the enjoyment of material objects is defective, inasmuchas it increases desires The satisfaction now to be described is without any such defect as one feels that everything that has to be done has been done and whatever has to be enjoyed has been enjoyed

Thus all desires have been rooted out

ऐहिकामुष्मिकव्रातसिद्ध्यै मुक्तेश्च सिद्धये ।
बहु कृत्यं पुरास्याभूत्तत्सर्वमधुना कृतम् ॥ २५३ ॥

253 Before the dawn of knowledge one has many duties to perform for acquisition of worldly and heavenly pleasures and also with a view to obtain final emancipation But after knowledge of Brahman is got there is nothing for him to do (as he feels the satisfaction of having done all duties)

तदेतत्कृतकृत्यत्व प्रतियोगिपुर सरम् ।
अनुसदधदेवायमेव तृप्यति नित्यश ॥ २५४ ॥

254 With the feeling of having done all that has to be done, he unremittingly meditates on Brahman and thereby enjoys supreme felicity

दु खिनोऽज्ञा ससरन्तु काम पुत्राद्यपेक्षया ।
परमानन्दपूर्णोऽह ससरामि किमिच्छया ॥ २५५ ॥

255 (An enlightened man will think as follows) Miserable and ignorant people engage in worldly concerns with desire for wife, children &c With what desire should I who am full of bliss engage myself with worldly affairs ?

अनुतिष्ठन्तु कर्माणि परलोकयियासव ।
सर्वलोकात्मक कस्मादनुतिष्ठामि किं कथम् ॥ २५६ ॥

256 Those who desire for pleasures in other worlds perform ordained works What is there for me to do seeing that I am one with all that exists ?

व्याचक्षता त शास्त्राणि वेदानध्यापयन्तु वा ।
येऽत्राधिकारिणो मे तु नाधिकारोऽक्रियत्वत ॥२५७॥

257 Thou who art authorised to study scriptures and recite Vedas may do so I am actionless and therefore no Vedic injunctions can bind me

निद्राभिक्षे स्नानशौचे नेच्छामि न करोमि च ।
द्रष्टारश्चेत्कल्पयन्ति किं मे स्यादन्यकल्पनात् ॥ २५८ ॥

258 Really speaking, I do not wish for ~~for~~ sleep or food I do not perform acts of bathing and cleaning If you say that others attribute such actions to me, what harm can such attribution do to me ?

गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना ।
नान्यारोपितससारधर्मानेवमह भजे ॥ २५९ ॥

259 A bush of Abrus may be supposed to be on fire by a distant onlooker but there is no real burning of the tree Similarly if others attribute worldy qualities to me, I am not affected by them

शृण्वन्त्वज्ञाततत्त्वास्ते जानन्कस्माच्छृणोम्यहम् ।
मन्यन्ता सशयापन्ना न मन्येऽहमसशय ॥ २६० ॥

260 Those unacquainted with the nature

of Brahman may enquire into the teachings of scriptures Why should I who possess self-knowledge listen to such things Those that have any doubts may meditate on Brahmic nature but I who have no doubts will not do so

विपर्यस्तो निदिध्यासेत्किं ध्यानमविपर्ययात् ।
देहात्मत्वविपर्यासं न कदाचिद्भजाम्यहम् ॥ २६१ ॥

261 He who has conflicting ideas regarding the nature of Brahman may have recourse to contemplation to get rid of such ideas What is the use of contemplation to me, free as I am from conflicting ideas? I never identify the body with Brahman

अहं मनुष्य इत्यादिव्यवहारो विनाप्यमुम् ।
विपर्यासं चिराभ्यस्तवासनातोऽवकल्पते ॥ २६२ ॥

262 Though I am free from such conflicting ideas I may speak of myself as a man in worldly affairs, from force of habitual impressions of past deeds continued for a very long time

प्रारब्धकर्मणि क्षीणे व्यवहारो निवर्तते ।
कर्माक्षये त्वसौ नैव शाम्येद्ध्यानसहस्रत ॥ २६३ ॥

263 Being concerned in worldly affairs will cease only when the fructescent works are exhausted But so long as the results of such works are being enjoyed no amount of contemp lation repeated a thousand times will have any effect (in overcoming worldly transactions)

विरलत्व व्यवहृतेरिष्ट चेद्ध्यानमस्तु ते ।
आबाधिका व्यवहृतिं पश्यन्ध्यायाम्यह कुत ॥ २६४ ॥

264 If you wish to resort to contempla tion for avoiding being engaged in worldly con-cerns you may do so, but what is the use of contemplation to me seeing that I am not dis tracted by worldly affairs

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।
विक्षेपो वा समाधिर्वा मनस स्याद्विकारिण ॥२६५॥

265 I have no mental distraction and so there is no enlightened reflection for me, both these pertaining to the changeable mind

नित्यानुभवरूपस्य को मे वानुभव पृथक् ।
कृत कृत्य प्रापणीय प्राप्तमित्येव निश्चय ॥ २६६ ॥

266 When can I have any other experi

ence seeing that I am of the nature of the sum-total of all experiences in this universe I am certain that all that has to be done has been done and all that has to be got has been obtained

व्यवहारो लौकिको वा शास्त्रीयो वान्यथापि वा
ममाकर्तुरलेपस्य यथारब्ध प्रवर्तताम् ॥ २६७ ॥

267 To me who am neither an actor nor an enjoyer, it does not matter what fructescent works may bring about by way of engaging me in worldly concerns in accordance with or against scriptural injunctions

अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया ।
शास्त्रीयेणैव मार्गेण वर्तेऽहं का मम क्षति ॥ २६८ ॥

268 Although everything that has to be done has been done by me, if with the intention of doing good to the world, I choose to engage in ways ordained by the scriptures it does no harm to me

देवार्चनस्नानशौचभिक्षादौ वर्तता वपु ।
तार जपतु वाक्तद्वत्पठत्वाम्नायमस्तकम् ॥ २६९ ॥

269 Let the body be engaged in the

worship of God, bathing, preserving cleanliness, begging for food &c , and let the organ of speech be engaged either in reciting Pranava (Om) or studying Vedantic works

विष्णु ध्यायतु धीर्यद्वा ब्रह्मानन्दे विलीयताम् ।
साक्ष्यहं किंचिदप्यत्र न कुर्वे नापि कारये ॥ २७० ॥

270 Let the intellect meditate on Vishnu or become immersed in Brahmic felicity Being a mere witness in these matters I do nothing whatever nor cause any thing to be done

एवं च कलहः कुत्र संभवेत्कर्मिणो मम ।
विभिन्नविषयत्वेन पूर्वापरसमुद्रवत् ॥ २७१ ॥

271 Just as there is no connection between the Eastern and Western oceans, there is no reason why there should be any conflict between the actor and myself

वपुर्वाग्धीषु निर्बन्धः कर्मिणो न तु साक्षिणि ।
ज्ञानिनः साक्ष्यलेपत्वे निर्बन्धो नेतरत्र हि ॥ २७२ ॥

272 As a doer of works is concerned with the body, organs of speech and intellect which are the instruments of action, it is immaterial

what ideas he may have of the witness Whereas an enlightened man is bound to look upon the witnessing consciousness as not being the enjoyer and is not concerned like the former with the instruments of action

एव चान्योन्यवृत्तान्तानभिज्ञौ बधिराविव ।
विवदेता बुद्धिमन्तो हसन्त्येव विलोक्य तौ ॥ २७३ ॥

273 If without knowing their mental differences, they quarrel with each other like deaf persons, a man who has true knowledge will simply smile at them

Here the disputants are respectively those that uphold Karma and those that uphold Gnana, that is to say mere enquirers

न कर्मी न विजानाति साक्षिण तस्य तत्त्ववित् ।
ब्रह्मत्व बुध्यता तत्र कार्मिण किं विहीयते ॥ २७४ ॥

274 The witness who is not noticed by a doer of works, is known to be Brahman by one who knows the reality What does the doer of works lose thereby ?

देहवाग्बुद्धयस्त्यक्ता ज्ञानिनानृतबुद्धित ।
कर्मी प्रवर्तयत्वाभिर्ज्ञानिनो हीयतेऽत्र किम् ॥ २७५ ॥

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कर्मी प्रवर्तयत्वाभिर्ज्ञानिनो हीयतेऽत्र किम् ॥ २७५ ॥

275 The knower of truth gives up the body speech and mind as being unreal, If the doer of works makes use of these organs in doing his works what does the knower of truth lose thereby?

प्रवृत्तिर्नोपयुक्ता चेन्निवृत्ति क्कोपयुज्यते ।
बोधहेतुर्निवृत्तिश्चेद्बुभुत्सायां तथेतरा ॥ २७६ ॥

276 If you say that being engaged in works is of no use to the knower of truth, we ask "What is the use of actionlessness to him?" If you say that actionlessness is a help to the acquisition of true knowledge, we say that if there is desire for true knowledge, even actions may help in the acquisition of knowledge

बुद्धश्चेन्न बुभुत्सेत नाप्यसौ बुध्यते पुन ।
अवाधादनुवर्तेत बोधो न त्वन्यसाधनात् ॥ २७७ ॥

277 Just as a knower of truth does not desire to know it again, so to him there is no knowing of truth again As knowledge of reality is eternal, it does not require any help to render it firm

नाविद्या नापि तत्कार्यं बोधं बाधितुमर्हति ।
पुरैव तत्त्वबोधेन बाधिते ते उभे यतः ॥ २७८ ॥

278 Ignorance (Avidya) and its result (duality) cannot possibly destroy knowledge, as they have already been destroyed by knowledge

बाधितं दृश्यतामक्षैस्तेन बाधो न शक्यते ।
जीवन्नाखुर्न मार्जारं हन्ति हन्यात्कथं मृतः ॥ २७९ ॥

279 The duality, the falsity of which has already been established, may be perceived by the senses, but that does not in any way affect true knowledge A rat even when alive cannot kill a cat, how can it do so when it is dead ?

अपि पाशुपतास्त्रेण विद्धश्चेन्न ममार यः ।
निष्फलेषु वितुन्नाङ्गो नङ्क्ष्यतीत्यत्र का प्रमा ॥ २८० ॥

280 When a person is so invulnerable as not to die even when pierced by the sharp-pointed Pasupata weapon, what evidence is there that he can be injured by a blunt weapon ?

The point of the weapon here refers to the joys and sorrows caused by the objects of enjoyment When a man is enlightened, he is no more affected by them Hence though he may continue to perceive the world,

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The point of the weapon here refers to the joys and sorrows caused by the objects of enjoyment When a man is enlightened, he is no more affected by them Hence though he may continue to perceive the world,

how could that affect his knowledge when he has also got beyond the power of joy and sorrow?

आदावविद्यया चित्रै स्वकार्यैर्जृम्भमाणया ।
युद्ध्वा बोधोऽजयत्सोऽद्य सुदृढो बाध्यता कथम् ॥

281 During the period of the acquisition of knowledge, though ignorance was at the height of its power, in its various forms and with its wonderful effects (e g , causing the ideas of being actor, enjoyer &c), it was over come by knowledge Now that knowledge has been established in all its strength, by repeated practice, how can it be destroyed by ignorance?

तिष्ठन्त्वज्ञानतत्कार्यशवा बोधेन मारिता ।
न भीतिर्बोधसम्राज कीर्ति प्रत्युत तस्य ते ॥२८२॥

282 After ignornnce and its results have been killed by knowledge, their dead bodies might remain Their presence instead of endangering the sovereignty of knowledge only publishes its glory

य एवमतिशूरेण बोधेन न वियुज्यते ।
प्रवृत्त्या वा निवृत्त्या वा देहादिगतयास्य किम् ॥

283 One who is not devoid of this all

powerful knowledge, cannot be injured either by engaging in works or by actionlessness which are mere concomitants of the body

प्रवृत्तावाग्रहो न्याय्यो बोधहीनस्य सर्वथा ।
स्वर्गाय वापवर्गाय यतितव्य यतो नृभि ॥ २८४ ॥

284 As it is incumbent upon people to work either for heaven (temporary bliss) or emancipation (eternal bliss,) it is but right for ignorant (i e, not qualified for higher knowledge) people to be always engaged in performing works

विद्वांश्चेत्तादृशा मध्ये तिष्ठेत्तदनुरोधत ।
कायेन मनसा वाचा करोत्येवाखिला क्रिया ॥२८५॥

285 If an enlightened man happens to be in the midst of persons engaged in the performance of works, he must do all actions by his body, mind and speech, so as to be in accord with them

एष मध्ये बुभुत्सूना यदा तिष्ठेत्तदा पुन ।
बोधायैषा क्रिया सर्वा दूषयस्त्यजतु स्वयम् ॥ २८६ ॥

286 If he is in the midst of those wishing

to acquire true knowledge, he must condemn all actions and give them up also, to set an example to them and encourage them

अविद्वदनुसारेण वृत्तिर्बुद्धस्य युज्यते ।
स्तनधयानुसारेण वर्तते तत्पिता यत ॥ २८७ ॥

287 It is right for an enlightened man to act in accordance wtih the ignorant men when he happens to be with them, just as a father acts in accordance with the wishes of his little children

अधिक्षिप्तस्ताडितो वा बालेन स्वपिता तदा ।
न क्लिश्नाति न कुप्येत बाल प्रत्युत लालयेत् ॥ २८८ ॥

288 He does not feel angry or sorry when his children either abuse him or beat him, but on the other hand he caresses them

निन्दित स्तूयमानो वा विद्वानज्ञैर्न निन्दति ।
न स्तौति किंतु तेषा स्याद्यथा बोधस्तथाचरेत् ॥२८९॥

289 When praised or blamed by ignorant men, an enlightened man does neither praise nor blame them in return, but acts in such a way as to awaken a knowledge of the real entity in them

येनायं नटनेनात्र बुध्यते कार्यमेव तत् ।
अज्ञप्रबोधान्नैवान्यत्कार्यमस्त्यत्र तद्विद ॥ २९० ॥

290 A wise man should adopt that course of action which is likely to help the cognition of Brahman by the ignorant and there is nothing else for him to do

कृतकृत्यतया तृप्त प्राप्तप्राप्यतया पुन ।
तृप्यन्नेवं स्वमनसा मन्यतेऽसौ निरन्तरम् ॥ २९१ ॥

291 Having done all that has to be done and obtained all that has to be got he feels satisfied and is always engaged in thinking as follows

धन्योऽह धन्योऽह नित्य स्वात्मानमञ्जसा वेद्मि ।
धन्योऽह धन्योऽह ब्रह्मानन्दो विभाति मे स्पष्टम् ॥

292 I am supremely blessed in having a direct knowledge of Brahman and in having Brahmic bliss plain to me

धन्योऽह धन्योऽह दु ख सासारिक न वीक्षेऽद्य ।
धन्योऽह धन्योऽह स्वस्याज्ञान पलायित क्वापि ॥२९३॥

293 I am supremely blessed for I do not

feel the miseries of worldy affairs and all my ignorance has fled, I know not whither

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किंचित् ।
धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्य संपन्नम् ॥२९४॥

294 I am supremely blessed for I know of nothing that remains to be done by me and I have realised all that one can wish for

धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेल्लोके ।
धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनर्धन्यः ॥

295 I am supremely blessed as there is no earthly felicity to be compared with my bliss and as nothing more is wanting to my bliss

अहो पुण्यमहो पुण्यं फलितं फलितं दृढम् ।
अस्य पुण्यस्य संपत्तेरहो वयमहो वयम् ॥ २९६ ॥

296 Oh, how completely my merits have had their rich reward ? Oh, blessed me !

अहो शास्त्रमहो शास्त्रमहो गुरुरहो गुरुः ।
अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥ २९७ ॥

297 Oh, scriptures how true ! Oh teacher

how merciful ! Oh enlightenment how blissful ! Oh Bliss how endless !

तृप्तिदीपमिमं नित्यं येऽनुसदधते बुधा ।
ब्रह्मानन्दे निमज्जन्तस्ते तृप्यन्ति निरन्तरम् ॥ २९८ ॥

इति तृप्तिदीपप्रकरणम् ॥

298 The learned people that are repeatedly engaged in a study of this section treating of bliss, will be immersed in the sea of bliss and will ever experience bliss

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SUMMARY OF CHAPTER VII

In this chapter is given the explanation in detail of the Vedic passage "When a person (Purusha) comes to realise his own self to be 'that (Parabrahman), wishing what and to satisfy whose desire, can he be swayed by any affection in his body?" Intellect, sensory organs, body &c, are superimposed by Maya on Brahman When Brahman is taken to be *associated with intellect* &c, with which he has no real connection, he becomes Jiva or Chidabbhasa (Consciousness reflected through or associated with intellect) and is known as Purusha When Jiva (or Purusha) based on the unchanging Kootastha (Brahmic Consciousness, the basis for the superimposition of intellect, body &c,) identifies himself with the gross and subtle bodies, he comes to think of himself as bound by the pleasures and pains of this world When Purusha discards the illusory portion, (i e intellect body &c,) the basis attains to its natural predominance He then feels himself to be of the nature of pure Consciousness and unattached One of the strong objections raised against Advaita is, that since everything other than Brahman is false, even the judgments of the mind supporting the advaitic system e g, 'I am Brahman' must themselves be false How can a conviction based on such a judgment lead to any

desirable result The answer is that any falsity even of the operations of mind proves the necessity of a real substratum which in the case of Vedanta is Brahman And since mental activity presupposes differentiation of subject from object, the falsity of mental judgments does not affect the secondless Brahman Moreover it is not true that such a conviction does not lead to any result for although false from a higher point of view, it will be valid so long as dualistic illusion lasts and it will enable one to overcome the pleasures and pains incidental to dualism The nature of the evil and its remedy will have to be of the same grade of reality as stated in the previous chapter When a person gets as firm a conviction that he is Brahman, as an ordinary man has when identifying himself with his body, then that man necessarily gets emancipation whether he likes it or not The seven different stages consisting of ignorance, envelopment, superimposition, indirect cognition, direct cognition, cessation of sorrow and generation of satisfaction are to be considered in relation to Atma The reflected Consciousness (Chidabhasa or Purusha) being always engaged in wordly concerns does not know himself to be the self-luminous Kootastha This is ignorance and the first stage of evolution His saying that there is no Kootastha and that he is not manifest, is the result of envelopment (Avarana) the second stage His saying that he is the agent and the enjoyer is the result of superimposition (vikshepa) the third stage From the words of a

teacher, he first comes to have an indirect cognition of the existence of Kootastha This is the fourth stage Afterwards through a course of reasoning and enquiry, he comes to have a direct cognition that he himself is Kootastha This is the fifth stage Then he begins to give up the ideas that he is the actor and the enjoyer which are the sources of sorrow This is the sixth stage Finally he is happy that all that has to be done has been done and that all that has to be obtained has been obtained This is the seventh stage The first three are the causes of bondage to Purusha or Chidabhasa or Jiva As Kootastha is unattached, nothing can be attributed to him but only to Jiva To the cause seeking intellect, one appears to succeed the other but all these stages as in the case of Kantian functions of the mind ought to be supposed to come into play simultaneously We attribute these stages to Purusha as he identifies himself with nescience and says that he experiences it When through indirect and direct cognition the results of its envelopment that Kootastha does not exist and that he is not manifested, respectively disappear Then the superimposed idea of Jiva or Purusha vanishes and all sorrow resulting from being engaged in wordly concerns and from the idea of being the actor and the enjoyer disappears Untramelled happiness arises from the destruction of pains and pleasures from experiencing the feeling of being emancipated and from the absence of fresh sources of sorrow The indirect knowledge by which one does not

know "I am Brahman but that Brahman exists, is not wrong knowledge as it is not contradicted by the succeeding stage Indirect knowledge cannot be illusive simply because one cannot conceive the higher reality In other words, the mere inconceivability of anything is no argument against its existence, for instance the sphericity of the earth is a fact, though many cannot conceive how people in the Antipodes could walk erect with their feet towards ours By a proper study of the sacred texts e g, "Self is Brahman' 'That thou art &c, direct cognition arises that the enquirer himself is Brahman When the enquirer thus becomes enlightend he will never doubt his oneness with Brahman, either before enquiry or during enquiry or at the moment of enlightement His feeling would be "I was Brahman' and shall continue to be such The only difference between Jiva (Purusha) and Brahman consists in the respective presence and absence of the associate internal organ (mind intellect &c) In other words the distinction between Jiva and Brahman owes its existence only to the operations of the intellect Just as the presence of the associate, the internal organ in the Jiva is an obstacle to the knowledge of identity so its absence as an associate in the case of Brahman is an obstacle That is to say the associate here referred to acts as an obstacle to a man's enlightenment both because he is bound down by the imperfections of the intellect and because of the absence of the same on the part of

Brahman In the Atma of the nature of Consciousness which remains after giving up the internal organ, one recognises Brahman as the internal witness in accordance with the saying "I am Brahman The internal witness though self luminous becomes pervaded by the operations of the intellect like ordinary objects This is not opposed to the system for what is denied in scriptures is the perception of Kootastha (the internal witness) by Jiva and not the pervasion of Kootastha by intellect In ordinary cases of perception, the notion and the object corresponding to the notion are distinct and a notion is said to be idle when it has no external object answering to it But the notion of the self which is the ever present subject in all mental operations cannot have any object external to it Hence such a notion is identical with the self and from the nature of things cannot be treated as illusory This is a psychological fact disclosed by Vedanta and not yet recognised by Western philosophers The intellect and the reflected consciousness (i e,) Chidabhasa both pervade an external object The intellect removes ignorance and the object is cognised by Chidabhasa In the case of Kootastha the internal witness, we have only to remove ignorance and therefore its perception by Chidabhasa whose basis Kootastha is is neither necessary nor possible On the contrary, in perceiving external objects as they are foreign to the ego not only should the primal ignorance be removed but egoity must come into play for their perception as such In the case of Brahman the opera

tions of intellect are necessary to remove ignorance As Brahman is of the nature of consciousness, the action of Chidabhasa (i e,) Jiva or Purusha is not needed Though present in the operations of the intellect, Chidabhasa becomes one with Brahman In the case of an external object, Chidabhasa manifests it and remains distinct from it but in the case of Brahman, Chidabhasa becomes merged in Brahman It is this direct cognition of Brahman that is referred to in the verse "when Purusha comes to realise his own self to be that (Parabrahman)

Though knowledge of Brahman is obtained by a study of the holy texts such knowledge is not established all at once Therefore one must practice constant enquiry, meditation &c, with self control and other qualities The obstacles to the firm establishment of such direct knowledge are, the occurrence of a number of contradictory texts, the seeming impossibility of truth and wrong conception In accordance with the differences in the schools of Vedic thought and differences of desires, different kinds of work are enjoined Similarly there may be different teachings about the nature of Brahman, according to the desires and qualifications of the enquirer This need not puzzle one Enquiry consists in getting a firm conviction that the sum and substance of all Vedantic teachings in the beginning middle and concluding portions of all Vedas is the identity of the individual self (Jiva) with Brahman

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During numberless prior births, Jiva has allowed his mind to indulge in the notion of the body being Atma and of the reality of the world. Hence through force of habit as it were, the same wrong notion spontaneously appears every moment. By mere development of concentration of mind one can get rid of the notion of the body being the self and of the world being real. Worship of Iswara (i e.,) meditation of Brahman with attributes, as necessitating concentration will produce these results. The Upasana portion (i e.) the meditation of one thing as another e g., the sun or mind as Brahman) of the Upanishads abounds with methods of concentration. But every Vedantic student need not necessarily go through Upasana practice as he can also attain to the result viz. concentration, by direct meditation on the attributeless Brahman. Meditation on Brahman consists in one constantly thinking on Brahman, speaking of Brahman, enlightening another on the nature of Brahman and thinking of nothing else. No word that does not connote Brahman should occupy his mind as that would be mere waste of energy. Neither should he in speech use words not referring to the nature of Brahman, for that would be waste of breath. Gita also says "To those whose minds are ever fixed on me and who worship me as non-distinct from their own self, will I grant the accomplishment of all desires and the preservation of everything gained.

A possible objection may be taken to this kind of meditation viz., one thinking on God as non distinct from

one s own self and yet making him the object of thought, That in all meditation, both subject and object should gradually dissolve into the secondless Brahman is the aim of all Vedantic practice Brihadaranyaka Upanishad (1—4—10) says "He who meditates upon a deity as distinct from himself is not enlightened and is ignorant as a cow Sri Krishna also says in Mahabharata "Who ever O Arjuna, wishing to praise me by reciting my thousand names, knows himself to be identical with me, his praise I accept even if he recites one verse" In the matter of practice of mental concentration, on the distinction between Atma and the body and the unreality of the world, there are no regulations as to how it is to be done, because it is a thing directly to be experienced As the mind is so fickle and cannot be forcibly controlled, let it be indulged in listening to the stories relating to the nature of Brahman Thus a right train of Brahmic ideas will be formed instead of the unreal train of worldly associations formed by employing oneself in agriculture, commerce, service &c or by a study of literary works, logic or other branches of learning But one practicing concentration of mind, may be engaged in such acts as taking food &c, as they do not cause much distraction of mind and the thought "I am Brahman' may very soon be remembered even when momentarily forgotten Truly enlightened men may be engaged in worldly concerns proper to them with the object of allowing the fructifying Karma to exhaust itself Such people should not be judged from the standpoint of the rules and

prohibitions enjoined in scriptures Experiencing the effects of fructifying Karma is common to the enlightened and the unenlightened The former bears his lot without feeling pain but the latter loses heart and is bound down by sorrow The one who has realised Brahman is not troubled with the erroneous notion of his body being Atma Therefore as the Vedic passage says "Wishing what and to gratify whom will he be swayed by any affections of his body? From having a firm conviction of the unreality of the world there is neither desire nor desirer In the absence of both these all pain arising from unsatisfied desire will cease

Fructifying Karma is of the three kinds, that which produces desires, that which gives rise to enjoyment in the absence of desire and that which gives rise to enjoyment through the desire of another Sri Krishna says 'Even wise men follow the dictates of their own nature All beings do likewise What can restraint do?' This is not meant to encourage fatalism as the entire powerlessness under the influence of Karma refers to the unenlightened in the first instance and figuratively to the enlightened It is only an exoteric doctrine that insists on the persistence through life of the associate body and its affections by the force of fructifying Karma, even after a man has become enlightened In truth with the dawn of knowledge, all nescience and with it the whole train of its effects including the gross, subtle and the causal bodies and even the percepts must vanish This

is supported by verse 37 chapter IV of Gita "As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduces all actions to ashes (i e,) it renders them impotent" Though Sri Sankara in his commentary on this stanza, seems to uphold the doctrine of "Prarabdha" yet that such is not his real view, is seen from a number of verses in "Vivekachudamani" and "Aparokshanubhuti" Indeed without such a result Advaita will defeat its own purpose A popular way of exploding the exoteric doctrine above referred to, is by asking how one of the wives of a man who had married three could remain a Suvasini (a woman with her husband alive) after the other two had become widows by his death The three wives referred to are the three kinds of karma, Agami, Sanchita, and Prarabdha

To the question of Arjuna "By what is a man impelled to commit sin even against his will and even as if he were compelled by somebody to do so?" Sri Krishna replies "It is desire and anger produced by the quality of Rajas (activity) Know this which is all-consuming and all sinful to be our enemy here" It appears at first sight that the Lord's answer is beside the question, for Arjuna s enquiry implies that he supposes some one other than himself to be the cause of his sinful conduct and the Lord in reply simply refers to desire and anger to be the causes Thereby he implies that the causes of one s sinful conduct are to be sought for in ones' own internal tendencies only That desire and anger are at the root of all evil is clear from the fact that one

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desiring external objects, grants their reality and thereby subjects himself to all the pernicious consequences of the original error. Similarly no one can possibly be angry with another unless he believes him to be different from one's self, a belief again based on primal nescience. Sri Krishna says "Bound by your own karma arising from your own nature, that which through delusion you desire not to do, that you will be compelled to do even against your own will." Therefore whether desirous or not desirous of enjoying, many people are obliged to experience joys and sorrows for the sake of others. This is said to be reaping the reward of Prarabdha, through the desire of another. Fructifying deeds come to an end when their effects have been experienced. It is only when these effects are through delusion believed to be real, that sorrow is caused. The delusion consists in wishing the enjoyments to continue indefinitely, to increase as time goes on, to be freed from any obstacles and in feeling gratified by the enjoyments. The knowledge that what must happen cannot be prevented from happening and that what is not to be cannot happen, is the antidote to the poison of the above thoughts produced by delusion. A wise man should constantly think that the objective world he cognises in his waking condition stands on the same footing of unreality as the world he directly perceives in the state of a dream. A comparative meditation on the experiences of dream and wakefulness is enjoined in the Upanishads also as a

means of realising the unreality of the world Kathopanishad IV, 4 says " By which one sees both what is in the midst of dream and what is in the midst of waking, knowing the great all pervading Atma, the intelligent man does not grieve' Dwelling on the essential similarity between the worlds in the dreamy and waking states, a wise man gives up the idea of the reality of objects in the latter condition, and is not attached to them With regard to these two states being equally unreal in all respects, the following fact may be adduced There is nothing to distinguish the two states as such, apart from a consciousness of the immediately preceding condition being dreamy or one of dreamless sleep, the present whatever it may be in itself being the wakeful Seeing that even objects created in a dream are able to cause joy and sorrow, we must accept that the unreal objects of the waking state do so likewise

In that state of enlightenment when one realises his own Self to be the only reality, there is no perceiver, perception or percept An enlightened man has as firm a conviction of the Atma being absolutely unattached as of the unreality of the world and as he has no idea of himself being the agent or the enjoyer, the Vedic passage that is being explained asks ' for whose gratification is he to have desires ?"

In all worldly concerns, Chidabhasa superimposed on the basis Kootastha should be considered to be the agent and the enjoyer The enjoyer through ignorance superimposing the entity of Kootastha on himself and

desiring external objects, grants their reality and thereby subjects himself to all the pernicious consequences of the original error Similarly no one can possibly be angry with another unless he believes him to be different from one's self, a belief again based on primal nescience Sri Krishna says "Bound by your own karma arising from your own nature, that which through delusion you desire not to do, that you will be compelled to do even against your own will" Therefore whether desirous or not desirous of enjoying, many people are obliged to experience joys and sorrows for the sake of others This is said to be reaping the reward of Prarabdha through the desire of another Fructifying deeds come to an end when their effects have been experienced It is only when these effects are through delusion believed to be real, that sorrow is caused The delusion consists in wishing the enjoyments to continue indefinitely, to increase as time goes on, to be freed from any obstacles and in feeling gratified by the enjoyments The knowledge that what must happen cannot be prevented from happening and that what is not to be cannot happen, is the antidote to the poison of the above thoughts produced by delusion A wise man should constantly think that the objective world he cognises in his waking condition stands on the same footing of unreality as the world he directly perceives in the state of a dream A comparative meditation on the experiences of dream and wakefulness is enjoined in the Upanishads also as a

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considering enjoyment to be real never wishes to give it up As the enjoyable things are for the enjoyment of he enjoyer they should not be loved for their own sakes But as the enjoyer is the most central factor, the love hould be directed towards him Therefore a wise man hould give up attachment to external objects and turn uch love towards his Self and try to understand the nchanging Kootastha One desirous of emancipation hould always be engaged in enquiry into the nature of he Self and come to know the Self better Differentiating he nature of the enjoyer with the help of the law of the invariable and the variable, a person convinces himself hat the invariable witness of the three states of waking, ream and dreamless sleep is really not attached to nything The experience of each of the states is eculiar to that state and does not occur in the other ates The experience (i e,) witness remains the same all When a person comes to realise his oneness with hat Brahman which causes the worlds of wakefulness, eam and sleep to appear, he becomes released from all ndages The disappearance in deep sleep of Chida hasa who is included in the unreal world the product Maya, is noted by the witness who undergoes no change ifferentiating Chidabhasa thus and knowing his liability destruction, one loses all desire for enjoyments and els ashamed of taking part in worldly concerns as fore In the state of nescience one would feel with mplacence "I enjoy all this" In the enlightened te on the contrary, he would feel ashamed of even

confessing to himself that he is the enjoyer because it would reduce him to the level of children playing with dolls When Chidabhasa as well as the objects of enjoyment is known to be unreal, the enlightened man must be ashamed of identifying himself with Chidabhasa Thus the words "for whose gratification" in the scriptural verse under consideration, are intended to denote that in reality there is no enjoyer at all and that consequently to the enlightened there are no bodily miseries This is the true esoteric view of the Vedas as regards Prarabdha

As there are three kinds of bodies, gross, subtle and causal, there are three kinds of miseries referring respectively to these three The gross body is subject to numerous diseases, malformations, hunger thirst and other sources of misery The affections of the subtle body are of two kinds (1) desire, anger etc, the presence of which causes misery and (2) control of mind and senses, the absence of which tends to produce misery When the self is in the causal body as in the state of dreamless sleep, he is incapable of recognising either himself or others and remains as if dead This causal body is the seed of future births and consequent misery Although the existence of the three distinct bodies is not demonstrable, every one feels their effects in the form of defects noted above. So the man who aims at release though he cannot divest himself of the bodies directly, may endeavour to repress their effects, whereby the bodies themselves will

disappear This is the practical phase of Vedanta The bodies cannot last without their affections for as Prof Deussen says, the bodies are simply the affections objectified There is no affection natural to Chidabhasa apart from those inhering in the bodies with which he seems to be associated, for it is a reflection of pure Consciousness or Kootastha whose only characteristic is self luminousness But all the same through ignorance Chidabhasa thinks himself to be one with the three bodies Superimposing the entity of witness Kootastha on the three bodies associated with himself he thinks that they constitute his real nature While the illusion lasts, Chidabhasa superimposes the bodily affections on himself and feels that he is affected by them Differentiating himself and Kootastha from the bodies, rejecting all illusion and knowing himself to be a mere reflection of Kootastha and always thinking of the unchanging witness how can a person (i e,) Chidabhasa or *Purusha* or *Jiva feel* any misery at what may happen to the body? Chidabhasa then surrenders his sense of separateness and allows himself to be merged in Kootastha Being thus released there will be no more falling into nescience, as with enlightment all time space and causality are got over The state of emancipation during life does not consist in the observance of any prescribed rules, but in a knowledge of the reality underlying all things

The satisfaction proceeding from the enjoyment of

material objects is defective, inasmuch as it increases desires The satisfaction derived from true knowledge of Brahman is without any such defect as one feels that everything that has to be done has been done and whatever has to be enjoyed has been enjoyed Thus all desires have been rooted out An enlightened man having no more desires, cannot be affected by the joys and sorrows caused by the objects of enjoyment Though he may continue to perceive the world, the percepts cannot affect his knowledge, as he has already got beyond the power of joy and sorrow As it is incumbent upon people to work either for heaven in which there is temporary bliss or for emancipation which is eternal bliss, it is but right for people not qualified for higher knowledge to be always engaged in performing works If an enlightened man happens to be in the midst of such persons, he must do all actions by his body, mind and speech so as to be in accord with them If he is in the midst of those wishing to acquire true knowledge, he must condemn all actions and give them up also, to set an example to them and encourage them When praised or blamed by ignorant men, an enlightened man does neither praise nor blame them in return but acts in such a way as to awaken a knowledge of the real entity in them He should adopt the course of action which is likely to help the cognition of Brahman by the ignorant and there is nothing else for him to do He will be immersed in the sea of bliss and will ever experience bliss

CHAPTER VIII

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कूटस्थदीपप्रकरणम् ॥

खादित्यदीपिते कुड्ये दर्पणादित्यदीप्तिवत् ।
कूटस्थभासितो देहो धीस्थजीवेन भास्यते ॥ १ ॥

1 Just as a wall illuminated by the general rays of the sun, is still further illuminated by the same sun's light reflected by a mirror, so the body illumined by the unchanging Kootastha is also further illumined by Jiva (Chidabhasa) reflected by the internal organ (intellect)

अनेकदर्पणादित्यदीप्तीनां बहुसन्धिषु ।
इतरा व्यज्यते तासामभावेऽपि प्रकाशते ॥ २ ॥

2 When a number of mirrors reflect the light on an already illuminated wall, the spaces between the reflected images remain lighted by the general light of the sun Even in the absence of these reflections the wall remains illumined

चिदाभासविशिष्टाना तथानेकधियामसौ ।
सधिं धियामभाव च भासयन्प्रविविच्यताम् ॥ ३ ॥

3 In the intervals of time between the various internal operations associated with Chidabhasa (as in the waking state) and in their absence (as in sleep) Kootastha remains self-illumined and should therefore be differentiated from Chidabhasa

घटैकाकारधीस्था चिद्धटमेवावभासयेत् ।
घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥ ४ ॥

4 The cognition of an external object e g, a pot is due to the operation of the intellect which assumes the form of the pot (Cf Deussen on the problem of perception) But the notion "I know the pot" is an illusion directly based on Pure Consciousness (Brahman) the basis of the whole universe

अज्ञातत्वेन ज्ञातोऽय घटो बुद्धयुदयात्पुरा ।
ब्रह्मणैवोपरिष्टात्तु ज्ञातत्वेनेत्यसौ भिदा ॥ ५ ॥

5 The notion "This is a pot" is preceded by a condition of the intellect in which the

presence of the pot is not recognised The former is the result of intellectual operation leading to individual perception The latter although a state of consciousness, does not take notice of the existence of a pot as such This is the difference between pure Consciousness and intellectual consciousness

चिदाभासान्तधीवृत्तिर्ज्ञानं लोहान्तकुन्तवत् ।
जाड्यमज्ञानमेताभ्यां व्याप्त कुम्भो द्विधोच्यते ॥ ६ ॥

6 Cognition is the operation of intellect having Chidabhasa at its end like the steel-head of a spear Non-cognition is the absence of self luminousness With reference to these two, an external object like a pot is spoken of in two ways (as cognised and as non cognised)

अज्ञातो ब्रह्मणा भास्यो ज्ञात कुम्भस्तथा न किम् ।
ज्ञातत्वजननेनैव चिदाभासपरिक्षय ॥ ७ ॥

7 If a non-cognised pot is illumined by Brahmic consciousness, why not also the cognised pot similarly ? When the idea "I know the pot" arises cognition itself disappears

आभासहीनया बुद्ध्या ज्ञातत्वं नैव जन्यते ।
तादृग्बुद्धे विशेष को मृदादे स्याद्विकारिण ॥ ८ ॥

8 In the intellect devoid of the reflected consciousness (i e, Chidabhasa) the idea "I know the pot" cannot arise Such intellect is no better than a lump of clay subject to changes

ज्ञात इत्युच्यते कुम्भो मृदा लिप्तो न कुत्रचित् ।
धीमात्रव्याप्तकुम्भस्य ज्ञातत्व नेष्यते तथा ॥ ९ ॥

9 Just as a pot is nowhere known to be merely smeared with clay (but is of the nature of clay) so it is impossible to conceive of a pot being known by the operation of mere intellect

ज्ञातत्व नाम कुम्भेऽतश्चिदाभासफलोदय ।
न फल ब्रह्मचैतन्य मानात्प्रागपि सत्त्वत ॥ १० ॥

10 The pervasion of a pot by Chidabhasa is said to result in cognition As all cognition presupposes Brahmic consciousness it cannot be said to be the special cause of any particular cognition

परागर्थप्रमेयेषु या फलत्वेन समता ।
सवित्सैवेह मेयोऽर्थो वेदान्तोक्तिप्रमाणत ॥ ११ ॥

11 That knowledge which is recognised when external objects are cognised is the same as

the consciousness that has to be enquired into with the help of evidences derived from the Vedas

इति वार्तिककारेण चित्साहश्य विवक्षितम् ।
ब्रह्मचित्फलयोर्भेद सहस्रधा विश्रुतो यत ॥ १ ॥

12 Suresvaracharya thus describes the reflected consciousness (i e,) Chidabhasa The distinction between Brahman and Chidabhasa is described in detail in Sri Sankaracharya's Upadesa Sahasri

आभास उदितस्तस्माज्ज्ञातत्व जनयेद्धटे ।
तत्पुनर्ब्रह्मणाभास्यमज्ञातत्ववदेव हि ॥ १३ ॥

13 Thus the cognition of an object e g, a pot is due to that object being pervaded by Chidabhasa But this cognition like non-cognition depends upon the underlying Brahmic consciousness

धीवृत्त्याभासकुम्भाना समूहो भास्यते चिदा ।
कुम्भमात्रफलत्वात्स एक आभासत स्फुरेत् ॥ १४ ॥

14 All intellectual operations, Chidabhasa and external objects depend for their manifesta

tion on Brahmic consciousness Chidabhasa by pervading the external objects e g , a pot, is able to cognise them only

चैतन्य द्विगुण कुम्भे ज्ञातत्वेन स्फुरत्यत ।
अन्येऽनुव्यवसायाख्यमाहुरेतद्यथोदितम् ॥ १५ ॥

15 Therefore the manifestation of a pot is due to the two forms of consciousness (i e , Brahmic and Chidabhasic) Logicians and others describe the Brahmic consciousness as knowledge accompanying cognition (i e , a notion having another notion for its object)

घटोऽयमित्यसावुक्तिराभासस्य प्रसादत ।
विज्ञातो घट इत्युक्तिर्ब्रह्मानुग्रहतो भवेत् ॥ १६ ॥

16 The knowlddge " This is a pot " is due to Chidabhasa only The knowledge " I know the pot " is due to Brahmic consciousness

This is a repetition of the thought contained in stanza 4

आभासब्रह्मणी देहाद्बहिर्यद्वद्विवेचिते ।
तद्वदाभासकूटस्थौ विविच्येता वपुष्यपि ॥ १७ ॥

17 Just as Chidabhasa is differentiated

from Brahman outside the body, so should he be differentiated from the unchanging Kootastha in the body

अहंवृत्तौ चिदाभास कामक्रोधादिकासु च ।
सव्याप्य वर्तते तप्ते लोहे वह्निर्यथा तथा ॥ १८ ॥

18 Just as fire pervades all through a red-hot piece of iron, so Chidabhasa pervades all the operations of egoism and all emotions e g, desire, anger &c

स्वमात्र भासयेत्तप्त लोह नान्यत्कदाचन ।
एवमाभाससहिता वृत्तय स्वस्वभासिका ॥ १९ ॥

19 Just as a red hot piece of iron manifests itself and cannot render other objects manifest, so only such operations of the intellect as are pervaded by Chidabhasa become manifest while the rest do not

क्रमाद्विच्छिद्य विच्छिद्य जायन्ते वृत्तयोऽखिला ।
सर्वा अपि विलीयन्ते सुप्तिमूर्च्छासमाधिषु ॥ २० ॥

20 The various operations are destroyed and are reborn again and again All of them become latent during sleep, fainting and a state of enlightened reflection

सधयोऽखिलवृत्तीनामभावाश्चावभासिता ।
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥ २१ ॥

21 That is what is known as unchanging Kootastha who witnesses the intervals between operations and the periods when they are absent

घटे द्विगुणचैतन्य यथा बाह्ये तथाऽन्तरे ।
वृत्तिष्वपि ततस्तत्र वैशद्य सधितोऽधिकम् ॥ २२ ॥

22 Just as there are two forms of consciousness in external objects e g , a pot, so also in all internal operations This is well seen in the intervals between operations

ज्ञातताज्ञातते न स्तो घटवद्वृत्तिषु कचित् ।
स्वस्य स्वेनागृहीतत्वात्ताभिश्चाज्ञाननाशनात् ॥ २३ ॥

23 As the intellect when operating with objects cannot cognise itself and as it destroys ignorance, unlike a pot, it cannot become an object of cognition and non-cognition

द्विगुणीकृतचैतन्ये जन्मनाशानुभूतित ।
अकूटस्थ तदन्यत्तु कूटस्थमविकारत ॥ २४ ॥

24 Of the two forms of consciousness, Chidabhasa cannot be the unchangeable,

as it experiences birth and destruction and the other which undergoes no change is the un changeable Kootastha

अन्त करणतद्वृत्तिसाक्षीत्यादावनेकधा ।
कूटस्थ एव सर्वत्र पूर्वाचार्यैर्विनिश्चित ॥ २५ ॥

25 The ancient writers declare every where that Kootastha is the witness of the mind and its operations

आत्माभासाश्रयाश्चैव मुखाभासाश्रया यथा ।
गम्यन्ते शास्त्रयुक्तिभ्यामित्याभासश्च वर्णित ॥ २६ ॥

26 That there is the same relation among Kootastha, Chidabhasa, and the mind, as there is among one's face, its reflection and the mirror, can be learnt from scriptures and by reasoning So say the ancient teachers also

बुद्ध्यवच्छिन्नकूटस्थो लोकान्तरगमागमौ ।
कर्तुं शक्तो घटाकाश इवाभासेन किं वद ॥ २७ ॥

27 (An opponent says) "As Kootastha associated with intellect, like ether enclosed in a pot, is capable of passing to and coming from other worlds, what is the use of predicating re flected Chidabhasa ?"

शृण्वसङ्ग परिच्छेदमात्राज्जीवो भवेन्न हि ।
अन्यथा घटकुड्याद्यैरवच्छिन्नस्य जीवता ॥ ८ ॥

28 (The Vedantin replies) "By a mere association with something, Kootastha does not become a Jiva for if so let a pot or a wall pervaded by Kootastha become also a Jiva"

न कुड्यसदृशी बुद्धि स्वच्छत्वादिति चेत्तथा ।
अस्तु नाम परिच्छेदे किं स्वाच्छ्येन भवेत्तव ॥ ९ ॥

29 If it is objected that there is no comparison between a wall and intellect as the one is opaque and the other transparent, we say that opacity and transparency do not in any way affect the limiting powers of the wall and intellect

प्रस्थेन दारुजन्येन कांस्यजन्येन वा न हि ।
विक्रेतुस्तण्डुलादीना परिमाण विशिष्यते ॥ ३० ॥

30 Just as it makes no difference in measuring rice or other grain, whether the measure is made of wood or bell-metal

परिमाणाविशेषोऽपि प्रतिबिम्बो विशिष्यते ।
कांस्ये यदि तदा बुद्धावप्याभासो भवेद्बलात् ॥ ३१ ॥

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अस्तु नाम परिच्छेदे किं स्वाच्छ्येन भवेत्तव ॥ ९ ॥

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परिमाणाविशेषोऽपि प्रतिविम्बो विशिष्यते ।
कास्ये यदि तदा बुद्धावप्याभासो भवेद्बलात् ॥ ३१ ॥

31 If you say that though there is no difference in measuring quality, bell-metal is capable of causing a reflection, we reply that your own argument would apply in the case of the internal organ in which Chidabhasa is reflected

ईषद्भासनमाभास प्रतिबिम्बस्तथाविध ।
बिम्बलक्षणहीन सन्बिम्बवद्भासते स हि ॥ ३२ ॥

32 A reflection and a reflected image form but a very partial manifestation of that which is reflected As the reflected image is devoid of all the characters of the image itself, it only manifests itself somewhat like it

ससङ्गत्वविकाराभ्या बिम्बलक्षणहीनता ।
स्फूर्तिरूपत्वमेतस्य बिम्बवद्भासन विदु ॥ ३३ ॥

33 As Chidabhasa is associated and changeable it is devoid of the characters of Kootastha From its power of rendering objects manifest, learned men understand it to resemble Kootastha

न हि धीभावभावित्वादाभासोऽस्ति धिय पृथक् ।
इति चेदल्पमेवोक्त धीरप्येव स्वदेहत ॥ ३४ ॥

34. (If it be objected that) just as a pot is not different from the clay of which it is made, Chidabhasa is not distinct from the intellect, since it exists only so long as intellect exists, (we reply that) the obection is not of much force (in as much as intellect need not always reflect Chidabhasa) because we see that the intellect which is distinct from the body depends for its existence on that of the body and yet comes into activity only in certain conditions of the body

देहे मृतेऽपि बुद्धिश्चेच्छास्त्रादस्ति तथा सति ।
बुद्धेरन्यश्चिदाभास प्रवेशश्रुतिषु श्रुत ॥ ३५ ॥

35 If it were again said that according to sacred scriptures, intellect survives bodily death, we reply that according to the scriptures which describe Atma as entering into the bodies &c, Chidabhasa is said to be distinct from intellect

धीयुक्तस्य प्रवेशश्चेन्नैतरेये धिय पृथक् ।
आत्मा प्रवेश सकल्प्य प्रविष्ट इति गीयते ॥ ३६ ॥

36 If it be again objected that the entrance into the body is predicated of Chidabhasa united with intellect, we say that it is not so and that scriptures (e g, Aitereya Upanishad) describe

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बिम्बलक्षणहीन सन्बिम्बवद्भासते स हि ॥ ३२ ॥

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Kootastha different from intellect, entering into the body after desiring to do so

कथं न्विदं साक्षदेहं मदृते स्यादितीरणात् ।
विदार्य मूर्धसीमानं प्रविष्टः संसरत्ययम् ॥ ३७ ॥

37 Aitereya Upanishad says "Atma thought 'how can this body, with the sensory organs live without me' and having cleft the middle of the top of the skull, entered into the body and experienced the states of waking, dreaming and sleep"

कथं प्रविष्टोऽसङ्गश्चेत्सृष्टिर्वास्य कथं वद ।
मायिकत्वं तयोस्तुल्यं विनाशश्च समस्तयोः ॥ ३८ ॥

38 (If you ask) "how can the unattached Kootastha enter the body?" (we ask in return) "tell us *how he created the universe?"* *Both* creation and entrance are equally the effect of Maya and their destruction is brought about when Maya is destroyed

समुत्थायैष भूतेभ्यस्तान्येवानुविनश्यति ।
विस्पष्टमिति मैत्रेय्यै याज्ञवल्क्य उवाच हि ॥ ३९ ॥

39 Yagnavalkya told his wife Maitreyi that Atma assumes egoism when associated with

the body made up of the five elements and gives up the egoism when the body is destroyed (once for all)

अविनाश्ययमात्मेति कूटस्थ प्रविवेचित ।
मात्रासंसर्ग इत्येवमसङ्गत्वस्य कीर्तनात् ॥ ४० ॥

40 By the passage "This Atma is indestructible" Kootastha is differentiated from everything else Other passages which declare that Atma has no associations with the bodies establish that Kootastha is not attached to anything

जीवापेत वाव किल शरीर म्रियते न स ।
इत्यत्र न विमोक्षोऽर्थ किं तु लोकान्तरे गति ॥४१॥

41 In the passage which says that the body when given up by the Jiva dies and that Jiva does not die, Jiva's emancipation is not meant but its rebirth in another world

नाह ब्रह्मेति बुध्येत स विनाशीति चेन्न तत् ।
सामानाधिकरण्यस्य बाधायामपि सभवात् ॥ ४२ ॥

42 If it be objected that the destructible Jiva cannot possibly cognise that he is one with

(the indestructible) Brahman, we say no, for in spite of the element of incompatibility (which exists as long as Jiva remains Jiva) there is a common basis for Jiva and Brahman (when Jiva ceases to be such)

योऽयं स्थाणुः पुमानेष पुंधिया स्थाणुधीरिव ।
ब्रह्मास्मीति धिया शेषाप्यहंबुद्धिर्निवर्त्यते ॥ ४३ ॥

43 When a person is mistaken for the stump of a tree, the subsequent knowledge that it is really a person, destroys the idea of the stump Similarly the knowledge of one's identity with Brahman destroys the knowledge of egoism

नैष्कर्म्यसिद्धावप्येवमाचार्यैः स्पष्टमीरितम् ।
सामानाधिकरण्यस्य बाधार्थत्वमतोऽस्तु तत् ॥ ४४ ॥

44 This point of there being a common basis between Jiva and Brahman after getting rid of the destructibility of Jiva, is well detailed in a work of Sureswaracharya named "Naish karmya Siddhi" Therefore there is no difficulty in cognising "I am Brahman"

सर्वं ब्रह्मेति जगता सामानाधिकरण्यवत् ।
अहं ब्रह्मेति जीवेन सामानाधिकृतिर्भवेत् ॥ ४५ ॥

45 Just as in a passage "All (the universe) is Brahman" there is a basis common to Brahman and to this whole universe, so in the passage "I am Brahman" there is a common basis for Jiva also

सामानाधिकरण्यस्य बाधार्थत्वं निराकृतम् ।
प्रयत्नतो विवरणे कूटस्थस्य विवक्षया ॥ ४६ ॥

46 Taking "I" to mean Kootastha, in the sentence "I am Brahman", the author of 'Vivarana' altogether denies any incongruity in the thought

शोधितत्वपदार्थो य कूटस्थो ब्रह्मरूपताम् ।
तस्य वक्तुं विवरणे तथोक्तमितरत्र च ॥ ४७ ॥

47 The word "thou" in the sentence "that thou art" having been found after enquiry to refer to Kootastha, 'Vivarana' and other works deny all differentia between Kootastha and Brahman

देहेन्द्रियादियुक्तस्य जीवाभासभ्रमस्य या ।
अधिष्ठानाचिति सैषा कूटस्थात्र विवक्षिता ॥ ४८ ॥

जगद्भ्रमस्य सर्वस्य यदधिष्ठानमीरितम् ।
त्रय्यन्तेषु तदत्र स्याद्ब्रह्मशब्दविवक्षितम् ॥ ४९ ॥

48 & 49 In the Vedantic works, Kootastha is described as the Consciousness on which as the basis is superimposed the illusion or Chidabhasa united with body, sense-organs &c, and Brahman is described as the basis in which arises the illusion of the world

एतस्मिन्नेव चैतन्ये जगदारोप्यते यदा ।
तदा तदेकदेशस्य जीवाभासस्य का कथा ॥ ५० ॥

50 When the whole phenomenal world is accepted as being superimposed on the underlying Brahmic consciousness, it necessarily follows that Jiva who is only an infinitesimal portion of this universe is similarly superimposed on Brahman

जगत्तदेकदेशाख्यसमारोप्यस्य भेदत ।
तत्त्वपदार्थौ भिन्नौ स्तो वस्तुतस्त्वेकता चित ॥ ५१ ॥

51 On account of the difference in the limiting conditions (i e,) the universe and a

particular portion of it, there appears to be a difference between the things denoted by the terms 'that' and 'thou' (i e, Iswara and Jiva) But in reality there is no difference as the underlying Consciousness is one

कर्तृत्वादीन्बुद्धिधर्मान्स्फूर्त्याख्या चात्मरूपताम् ।
दधद्विभाति पुरत आभासोऽतो भ्रमो भवेत् ॥ ५२ ॥

52 As Chidabhasa combines in himself intelligence the characteristic of Atma (basis of reality) and activity the characteristic of the intellect (the unreal element) he is a product of illusion

का बुद्धि कोऽयमाभास को वात्मात्र जगत्कथम् ।
इत्यनिर्णयतो मोह सोऽय ससार इष्यते ॥ ५३ ॥

53 This illusion which has to be got over, consists in being engaged in worldly concerns without discerning the respective natures of Chidabhasa, Atma, mind and the world

बुद्ध्यादीना स्वरूपं यो विविनक्ति स तत्त्ववित् ।
स एव मुक्त इत्येव वेदान्तेषु विनिश्चय ॥ ५४ ॥

54 Vedantic works declare that only he

who has a discriminating knowledge of the real nature of mind, Chidabhasa &c, can be said to be the knower of truth and to be free from the fetters of Samsara

एवं च सति बन्ध स्यात्कस्येत्यादि कुतर्कजा ।
विडम्बना दृढ खण्ड्या खण्डनोक्तिप्रकारत ॥ ५५ ॥

55 Seeing that both bondage and release are only products of ignorance, the questions of sneering logicians e g, 'who is bound' have been amply refuted by the arguments set forth in a work known as "Khandana"

The profound reasonings of Harshamisra to which reference has been made here neednot be sought to answer in the light of Vedanta, the idle question as to 'who is bound The opponent of Vedanta naturally expects to drive the Vedantin to a corner by saying "If as you say Brahman is the only reality who is bound and who requires release? If there is nobody bound or requiring release, then the teachings of the Upanishads are in vain The Vedantin can readily reply "Do you ask the question 'who is bound unknowingly or knowingly? If you do not know the answer you confess your ignorance, that is to say you are in a state of bondage If you know the answer, your query is impertinent Besides, if you should retort saying "I know the answer

but do not know what answer you would give and hence my query is not impertinent", the Vedantin rejoins "still you confess your ignorance on some point or other and what is bondage but ignorance?'

वृत्ते· साक्षितया वृत्तिप्रागभावस्य च स्थित ।
बुभुत्साया तथाज्ञोऽस्मीत्याभासाज्ञानवस्तुन ॥ ५६ ॥

56 Saiva Purana says "Pure Consciousness exists witnessing mental operations and their absence, the desire for knowledge and the state in which one experiences ignorance"

असत्यालम्बनत्वेन सत्य सर्वजडस्य तु ।
साधकत्वेन चिद्रूप सदा प्रेमास्पदत्वत ॥ ५७ ॥

आनन्दरूप सर्वार्थसाधकत्वेन हेतुना ।
सर्वसबन्धवत्त्वेन सपूर्ण शिवसज्ञित ॥ ५८ ॥

57 & 58 Being the basis of this unreal world it is of the nature of existence Being able to cognise all insentient objects, it is of the nature of pure Consciousness Being the object of affection at all times, it is of the nature of bliss It is indicated by the name of Siva the infinite, being the means of manifestation of all

objects and being related to all objects as their basis

This relation is really no relation at all being similar to that subsisting between the rope and the snake in the case in which the rope is mistaken for the snake

इति शैवपुराणेषु कूटस्थ प्रविवेचित ।
जीवेशत्वादिरहित केवल स्वप्रभ शिव ॥ ५९ ॥

59 Kootastha has thus been described as being devoid of the characteristics of Jiva and Iswara, as being secondless, self-luminous and full of bliss

मायाभासेन जीवेशौ करोतीति श्रुतत्वत ।
मायिकावेव जीवेशौ स्वच्छौ तौ काचकुम्भवत् ॥ ६० ॥

60 The scriptures declare that Jiva and Iswara are creations of Maya being reflections of Brahman in it Just as a glass pot differs from an earthen jar in being transparent though both are made of clay, so Jiva and Iswara differ from other productions of Maya in being purer

अन्नजन्य मनो देहात्स्वच्छं यद्वत्तथैव तौ ।
मायिकावपि सर्वस्मादन्यस्मात्स्वच्छता गतौ ॥ ६१ ॥

61 Mind the product of food differs from the body in being subtler and purer Similarly Jiva and Iswara though products of Maya differ from the rest of the gross Mayic productions in being subtler and purer

चिद्रूपत्व च सभाव्य चित्त्वेनैव प्रकाशनात् ।
सर्वकल्पनशक्ता या मायाया दुष्कर न हि ॥ ६२ ॥

62 As Jiva and Iswara do manifest themselves, they must be looked upon as partaking of the nature of pure Consciousness There is nothing impossible for Maya which has the power of creating everything

अस्मन्निद्रापि जीवेशौ चेतनो स्वप्नगौ सृजेत् ।
महामाया सृजत्येतावित्याश्चर्यं किमत्र ते ॥ ६३ ॥

63 Our sleep is capable of creating Jiva and Iswara in dreams Therefore why should we wonder at these two creations of the all-powerful Maya?

सर्वज्ञत्वादिक चेशे कल्पयित्वा प्रदर्शयेत् ।
धर्मिण कल्पयेद्याऽस्या को भारो धर्मकल्पने ॥ ६४ ॥

64 The same Maya created in Iswara

objects and being related to all objects as their basis

This relation is really no relation at all being similar to that subsisting between the rope and the snake in the case in which the rope is mistaken for the snake

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चिद्रूपत्व च सभाव्य चित्त्वेनैव प्रकाशनात् ।
सर्वकल्पनशक्ता या मायाया दुष्कर न हि ॥ ६२ ॥

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महामाया सृजत्येताविल्याश्चर्यं किमत्र ते ॥ ६३ ॥

63 Our sleep is capable of creating Jiva and Iswara in dreams Therefore why should we wonder at these two creations of the all-powerful Maya?

सर्वज्ञत्वादिक चेशे कल्पयित्वा प्रदर्शयेत् ।
धार्मिण कल्पयेद्याऽस्या को भारो धर्मकल्पने ॥ ६४ ॥

64 The same Maya created in Iswara

Omniscience and other qualities and manifests them When it is capable of creating the possessor of qualities, what difficulty can it have in creating qualities

कूटस्थेऽप्यतिशङ्का स्यादिति चेन्मातिशङ्कयताम् ।
कूटस्थमायिकत्वे तु प्रमाण न हि विद्यते ॥ ६५ ॥

65 It is wrong to regard that Kootastha may also be a Mayic product, for there is no evidence to consider him as being created by Maya

वस्तुत्व घोषयन्त्यस्य वेदान्ता सकला अपि ।
सपत्नरूप वस्त्वन्यत्र सहन्तेऽत्र किंचन ॥ ६६ ॥

66 All Vedantas proclaim the real entity of Kootastha and do not admit the existence of any object opposed to it

श्रुत्यर्थं विशदीकुर्मो न तर्काद्वच्मि किंचन ।
तेन तार्किकशङ्कानामत्र कोऽवसरो वद ॥ ६७ ॥

67 We are here rendering plain the meaning of the sacred scriptures and do not refer to logic Therefore the doubts of logicians have no place here

तस्मात्कुतर्कं सत्यज्य मुमुक्षुः श्रुतिमाश्रयेत् ।
श्रुतौ तु माया जीवेशौ करोतीति प्रदर्शितम् ॥ ६८ ॥

68 Therefore one desirous of emancipation should give up logical snbtleties (that very often involve latent fallacies) and depend only on scriptures which declare that Maya creates Jiva and Iswara

The method of arguing adapted by the author is fallacious See introduction on "the Canon of discussion"

ईक्षणादिप्रवेशान्ता सृष्टिरीशकृता भवेत् ।
जाग्रदादिविमोक्षान्तः संसारो जीवकर्तृकः ॥ ६९ ॥

69 From the formation of a wish (to create the worlds) up to the entrance (into created objects) is the creation of Iswara All worldly affairs beginning with the waking state and ending with emancipation without the body ofrm the creation of Jiva

असङ्ग एव कूटस्थः सर्वदा नास्य कश्चन ।
भवत्यतिशयस्तेन मनस्येव विचार्यताम् ॥ ७० ॥

70 Kootastha is unattached and is un-

doubtedly changeless Thus one ought to meditate in one's mind

न निरोधो न चोत्पत्तिर्न बद्धो न च साधक ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ७१ ॥

71 In the real state of things, there is no death, no birth, no one bound, no one studying the Vedantas, no one desirous of emancipation and no one that is emancipated

अवाङ्मनसगम्य तं श्रुतिर्बोधयितु सदा ।
जीवमीश जगद्वापि समाश्रित्य प्रबोधयेत् ॥ ७२ ॥

72 To enable one to realise the unspeakable and unthinkable Paramatma, the sacred scripture bases its teachings on Jiva or Iswara or the universe

That is to say the exposition of an unknowable thing is given in the terms of the knowable

यया यया भवेत्पुसा व्युत्पत्ति प्रत्यगात्मनि ।
सा सैव प्रक्रियेह स्यात्साध्वीत्याचार्यभाषितम् ॥ ७३ ॥

73 Sureswaracharya says that whatever helps one to understand Atma, that has been declared to be good by Vedantic works

श्रुतितात्पर्यमखिलमबुद्ध्वा भ्राम्यते जड ।
विवेकी त्वखिल बुद्ध्वा तिष्ठत्यानन्दवारिधौ ॥ ७४ ॥

74 A dull person wanders about in illusion without knowing the purport of all scriptures whereas a wise person knowing it remains immersed in an ocean of bliss

मायामेघो जगन्नीर वर्षत्वेष यथा तथा ।
चिदाकाशस्य नो हानिर्न वा लाभ इति स्थिति ॥

75 Just as a cloud pours down rain, Maya is engaged in creating the phenomenal world and just as the Akasa is not affected by the rain, so the pure consciousness of Brahman experiences neither loss nor gain from the phenomenal world

इम कूटस्थदीपं योऽनुसधत्ते निरन्तरम् ।
स्वय कूटस्थरूपेण दीप्यतेऽसौ निरन्तरम् ॥ ७६ ॥

इति कूटस्थदीप प्रकरणम् ॥

76 Whoever meditates constantly on the teachings of this section dealing with Kootastha will ever remain self-luminous assuming the nature of Kootastha

SUMMARY OF CHAPTER VIII

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In addition to pure Brahmic consciousness which is the basis of everything in the universe there is in all embodied beings a reflection of Consciousness in intellect The pure Consciousness which forms the basis of the individual is Kootastha and the same Consciousness which is reflected in the intellect of that individual is known as Chidabhasa or Jiva Kootastha is always unchanging and is the witness of the intellect, its operations, the intervals between the intellectual operations and the periods when they are absent as in sleep, fainting and enlightend reflection (Samadhi) In Vedantic works Kootastha is described as the Consciousness on which as basis, is superimposed the illusion of Chidabhasa united with body sense organs etc, and Brahman is described as the basis in which arises the illusion of the world In waking and dreaming states, cognition is possible only when the operations of the intellect are pervaded by Chidabhasa giving rise to the the idea of egoity Mere intellectual operations unpervaded by Chidabhasa do not result in cognition Therefore the manifestation of an object is due to two forms of consciousness (i e ,) Kootastha and Chidabhasa Logicians and others describe the pure Consciousness that is Kootastha, as knowledge accompanying cognition , in other words,

a notion having another notion for its object The knowledge "this is a jar" is due to Chidabhasa only and the knowledge "I know the Jar" is due to Kootastha Chidabhasa should be differentiated from Kootastha in the body Chidabhasa is changeable as it experiences birth and destruction, while Kootastha is unchangeable and unchanging In spite of this element of incompatibility which exists so long as Jiva remains as Jiva, there is a common basis for Jiva and Brahman when Jiva ceases to be such Just as in the Vedic text "All (the universe) is Brahman" there is a basis common to Brahman and to this whole universe, so in the passage "I am Brahman" there is a common basis for Jiva also When the whole universe is superimposed on Brahmic consciousness, it follows that Jiva who is only an infinitesimal portion of the universe is also superimposed on Brahman On account of the difference in the limiting conditions (i e) the universe and a particular portion of it, there appears to be a difference between the things denoted by the terms "that" and "thou" (i e,) Iswara and Jiva But in reality there is no differenc as the underlying Consciousness is one As Chidabhasa combines in himself Consciousness the basis of reality, and activity the chracteristic of the intellect the unreal element, he is a product of illusion He who has a discriminating knowledge of the real nature of mind, Chidabhasa etc, can be said to be the knower of truth and to be free from the fetters of Samsara.

Seeing that bondage and release are only products of nescience, such a question as " who is bound is idle, since by the very nature of the question, the questioner betrays his own ignorance which itself is the cause of bondage In the real state of things there is no birth, no death, no one bound, no one studying the Vedantas no one desirous of emancipation and no one that is emancipated To enable one to realise the unspeakable and unthinkable Paramatma, the sacred scriptures base their teachings on Jiva, Iswara, Universe &c That is to say the exposition of an unknowable thing is given in the terms of the knowable

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CHAPTER IX

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ध्यानदीपप्रकरणम् ॥

सवादिभ्रमवद्ब्रह्मतत्त्वोपास्त्यापि मुच्यते ।
उत्तरे तापनीयेऽत्त श्रुतोपास्तिरनेकधा ॥ १ ॥

1 As a man may happen to draw a correct inference from insufficient data, so a Vedantin may hope to get final release by worshipping Brahman invested with personality The various ways of worship are well described in Uttara-tapaniya Upanishad

This chapter is intended for those who cannot rise to the height of meditation

मणिप्रदीपप्रभयोर्मणिबुद्ध्याऽभिधावतो ।
मिथ्याज्ञानाविशेषेऽपि विशेषोऽर्थक्रिया प्रति ॥ २ ॥

2 One man on seeing rays of light emitted by a gem thinks it to be a gem and runs after it another man seeing the rays of light from a lamp, thinks it to be a gem and runs after it

Though both are acting under the influence of mistaken notions, the results of their actions are different as the first man gets the gem and the second does not

The inference is mistaken because the mere appearance of light does not warrant any conclusion as to its proceeding from either a lamp or a gem Hence the inference is based on insufficient data

दीपोऽपवरकस्यान्तर्वर्तते तत्प्रभा बहि ।
दृश्यते द्वार्यथान्यत्र तद्वद्दृष्टा मणे प्रभा ॥ ३ ॥

3 The rays of a lamp placed in the inner room of a house may fall out of the house Similarly from another room, the rays proceeding from a gem may do likewise

दूरे प्रभाद्वय दृष्ट्वा मणिबुद्ध्याऽभिधावतो ।
प्रभाया मणिबुद्धिस्तु मिथ्याज्ञान द्वयोरपि ॥ ४ ॥

4 One man may see the light in the first case at a distance and mistake it for a gem and another man may see the light in the second case and also mistake it for a gem The notions of both the men running after the gem are mistaken

न लभ्यते मणिर्दीपप्रभा प्रत्यभिधावता ।
प्रभाया धावताऽवश्य लभ्येतैव मणिर्मणे ॥ ५ ॥

5 The man that is running after the light from the lamp does not get the gem, while the other who runs after the light of the gem gets it

दीपप्रभामणिभ्रान्तिर्विसवादिभ्रम स्मृत ।
मणिप्रभामणिभ्रान्ति सवादिभ्रम उच्यते ॥ ६ ॥

6 Inferring a gem from the light of a lamp is called incorrect inference from insufficient data Inferring a gem from the light of a gem is called correct inference from insufficient data

Since, in either case the inference is made on the strength of the light only and the data are in sufficient

बाष्प धूमतया बुद्ध्वा तत्राङ्गारानुमानत ।
वह्निर्यदृच्छया लब्ध स सवादिभ्रमो मत ॥ ७ ॥

7 Seeing thick masses of watery vapour and mistaking them for smoke, if a person runs to the place thinking that fire would be there and if accidentally he does come across a fire his mistake is also a correct inference from insufficient data

गोदावर्युदक गङ्गोदक मत्वा विशुद्धये ।
सप्रोक्ष्य शुद्धिमाप्नोति स सवादिभ्रमो मत ॥ ८ ॥

8 If a person thinking that the waters of Godavery to be the waters of Ganges, sprinkles the water over him with the idea of becoming purified and finds himself purified, his case is also one of correct inference, though still of the nature of illusion, from insufficient data

ज्वरेणाप्त सन्निपात भ्रान्त्या नारायण स्मरन् ।
मृत स्वर्गमवाप्नोति स सवादिभ्रमो मत ॥ ९ ॥

9 If a person with typhoid fever, in his delirium pronouncing the name of Narayana, die and obtain heaven, his case is also similar to the above

प्रत्यक्षस्यानुमानस्य तथा य गोचरे ।
उक्तन्यायेन सवादिभ्रमा सन्ति हि कोटिश ॥ १० ॥

10 In the spheres of perception, inference and scriptures, there are innumerable instances of correct inference from insufficient data

अन्यथा मृत्तिकादारुशिला स्युर्देवता कथम ।
अग्नित्वादिधियोपास्या कथ वा योषिदादय ॥ ११ ॥

11 Otherwise, how can clay wood or stone be considered to be of God-like nature

(unless through illusion)? Otherwise how can a woman be worshipped under the idea of fire (unless through illusion)?

अयथावस्तुविज्ञानात्फल लभ्यत ईप्सितम् ।
काकतालीयत सोऽय सवादिभ्रम उच्यते ॥ १२ ॥

12 Actions done under a mistaken notion may accidentally give rise to desired results just as the falling of a ripe fruit of a palm just when a crow settled on it, is attributed to the crow All such notions are said to be correct inferences from insufficient data

स्वयभ्रमोऽपि सवादी यथा सम्यक्फलप्रद ।
ब्रह्मतत्त्वोपासनाऽपि तथा मुक्तिफलप्रदा ॥ १३ ॥

13 A correct inference from insufficient data may give rise to a real reward so worship of the real nature of Brahman may give rise to emancipation

वेदान्तेभ्यो ब्रह्मतत्त्वमखण्डैकरसात्मकम् ।
परोक्षमवगम्यैतदहमस्मीत्युपासते ॥ १४ ॥

14 After first acquiring an indirect knowledge of the real nature of Brahman, described

in the Vedantas as partless and secondless Consciousness, one should meditate on "I am that Brahman"

प्रत्यग्व्यक्तिमनुल्लिख्य गद्विष्ण्वादिमूर्तिवत् ।
अस्ति ब्रह्मेति सामान्यज्ञानमत्र परोक्षधी ॥ १५ ॥

15 Instead of realising Brahman directly as one's own inner self, if one knows in a general way that there is Brahman, from a study of Sastras, just as one may form a conception of the form of Vishnu, it is said to be indirect knowledge

चतुर्भुजाद्यवगतावपि मूर्तिमनुल्लिखन् ।
अक्षै परोक्षज्ञान्येव न तदा विष्णुमीक्षते ॥ १६ ॥

16 Though one may know from the scriptures that Vishnu has four arms &c, still as long as one has not directly seen Vishnu with one's own eyes his knowledge of Vishnu is only indirect There is thus no direct knowledge of Vishnu

परोक्षत्वापराधेन भवेन्नातत्त्ववेदनम् ।
प्रमाणेनैव शास्त्रेण सत्त्वमूर्तेर्विभासनात् ॥ १७ ॥

17 As the true form of Vishnu is set forth in authoritative scriptures, a knowledge of such form, though having the fault of being indirect, does not become false

सच्चिदानन्दरूपस्य शास्त्राज्ज्ञानेऽप्यनुल्लिखन् ।
प्रत्यञ्च साक्षिण तत्तु ब्रह्म साक्षान्न वीक्षते ॥ १८ ॥

18 Though one may conceive of Brahman as being existence, Consciousness and bliss, from a study of Sastras, one cannot have a direct knowledge of Brahman unless Brahman is recognised to be the internal witness of himself.

शास्त्रो   मार्गेण सच्चिदानन्दनिश्चयात् ।
परोक्षमपि तज्ज्ञान तत्त्वज्ञान न तु भ्रम ॥ १९ ॥

19 The knowledge of Brahman as being of the nature of existence, consciousness and bliss derived from a study of scriptures, though indirect, is true knowledge and not false

ब्रह्म यद्यपि शास्त्रेषु प्रत्यक्त्वेनैव वर्णितम् ।
महावाक्यैस्तथाप्येतद्दुर्बोधमविचारिण ॥ २० ॥

20 Though Brahman has been described in the scriptures and the holy texts as being

one's own internal self, yet to one who makes no use of his reasoning faculty direct cognition of Brahman is impossible

That is to say what the scriptures declare is established by reasoning based on one s own experience The author may be right in attributing to the Vedas or external suggestion, the first attempt on the part of a man to direct his thoughts inwards, as naturally our senses always operate on external objects Cf "The self existent created the senses out going, therefore one sees outside and not the Atma within some in telligent man with his senses turned away from their object, desirous of immortality, sees the Atma within (Kathopanishad IV 1) In this sense it must be uni versally admitted that the Vedas are the only sources of knowledge

देहाद्यात्मत्वविभ्रान्तौ जाग्रत्या न हठात्पुमान् ।
ब्रह्मात्मत्वेन विज्ञातु क्षमते मन्दधीत्वत ॥ २१ ॥

21 On account of the strong impression made by a long continued superimposition of body &c on the self, a man of dull intellect finds it difficult to have direct cognition of Brahman all of a sudden

ब्रह्ममात्र सुविज्ञेय श्रद्धालो शास्त्रदर्शिन ।
अपरोक्षद्वैतबुद्धि परोक्षाद्वैतबुद्ध्यनुत ॥ २२ ॥

22 As a direct cognition of duality is not opposed to indirect knowledge of non-duality it is possible for a man having faith and knowledge of scriptures, to have indirect cognition of Brahman

अपरोक्षशिलाबुद्धिर्न परोक्षेशता नुदेत् ।
प्रतिमादिषु विष्णुत्वे को वा विप्रतिपद्यते ॥ २३ ॥

23 A direct knowledge of stone is in no way opposed to an indirect knowledge of God whose image is made of stone When the idea of Vishnu is well established in a stone image the direct perception of stone does not destroy the idea of Vishnu in the mind of anybody

अश्रद्धालोरविश्वासो नोदाहरणमर्हति ।
श्रद्धालोरेव सर्वत्र वैदिकेष्वधिकारत ॥ २४ ॥

24 The authority to engage in works ordained by scriptures is given only to persons who have faith The examples given above do not apply in the case of those who have no faith in the authority of Vedas

सकृदाप्तोपदेशेन परोक्षज्ञानमुद्भवेत् ।
विष्णुमूर्त्युपदेशो हि न मीमासामपेक्षते ॥ २५ ॥

25 Indirect knowledge may arise by the teachings of some teacher or other For a knowledge of Vishnu's form does not need enquiry or reasoning

कर्मोपास्ती विचार्येते अनुष्ठेयाविनिर्णयात् ।
बहुशाखाविप्रकीर्णं निर्णेतु क प्रभुर्नर ॥ २६ ॥

26 As doubts may arise about works and worship, they have been dealt with in scriptures Doubts arise because works and worship have been described here and there in so many branches of scriptures and it is not possible for a single man to collect them all together in one place

निर्णीतोऽर्थ कल्पसूत्रैर्ग्रथितस्तावतास्ति क ।
विचारमन्तरेणापि शक्तोऽनुष्ठातुमञ्जसा ॥ २७ ॥

27 An ancient teacher has compiled them all together in Kalpa Sutras and therefore one who has faith may perform works without any further enquiry

उपास्तीनामनुष्ठानमार्षग्रन्थेपु वर्णितम ।
विचाराक्षममर्त्याश्च तच्छ्रुत्वोपासते गुरो ॥ २८ ॥

28 Proper methods of worship are also detailed by ancient sages, and persons who are unable to enquire into such things themselves may perform worship after being taught by a teacher

वेदवाक्यानि निर्णेतुमिच्छन्मीमासता जन ।
आप्तोपदेशमात्रेण ह्यनुष्ठान हि सभवेत् ॥ २९ ॥

29 People may desire to understand the nature of things ordained in the Vedas but it is well known that one can be initiated into the actual methods of worship only by a teacher

ब्रह्मसाक्षात्कृतिस्त्वेव विचारेण विना नृणाम् ।
आप्तोपदेशमात्रेण न सभवति कुत्रचित् ॥ ३० ॥

30 But a direct knowledge of Brahman can never arise only by the teachings of a master (No mystic initiation in the repetition of formulas will be of any avail here) It can arise only by a course of enquiry into the nature of Brahman

परोक्षज्ञानमश्रद्धा प्रतिबध्नाति नेतरत् ।
अविचारोऽपरोक्षस्य ज्ञानस्य प्रतिबन्धक ॥ ३१ ॥

25 Indirect knowledge may arise by the teachings of some teacher or other For a knowledge of Vishnu's form does not need enquiry or reasoning

कर्मोपास्ती विचार्येते अनुष्ठेयाविनिर्णयात् ।
बहुशाखाविप्रकीर्णे निर्णेतु क प्रभुर्नर ॥ २६ ॥

26 As doubts may arise about works and worship, they have been dealt with in scriptures Doubts arise because works and worship have been described here and there in so many branches of scriptures and it is not possible for a single man to collect them all together in one place

निर्णीतोऽर्थ कल्पसूत्रैर्ग्रथितस्तावतास्ति क ।
विचारमन्तरेणापि शक्तोऽनुष्ठातुमञ्जसा ॥ २७ ॥

27 An ancient teacher has compiled them all together in Kalpa Sutras and therefore one who has faith may perform works without any further enquiry

उपास्तीनामनुष्ठानमार्षग्रन्थेषु वर्णितम् ।
विचाराक्षममर्त्याश्च तच्छ्रुत्वोपासते गुरो ॥ २८ ॥

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आप्तोपदेशमात्रेण ह्यनुष्ठान हि सभवेत ॥ २९ ॥

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परोक्षज्ञानमश्रद्धा प्रतिबध्नाति नेतरत् ।
अविचारोऽपरोक्षस्य ज्ञानस्य प्रतिबन्धक ॥ ३१ ॥

31 Want of faith is the obstacle to in direct knowledge and nothing else The obstacle to direct knowledge is want of proper enquiry

विचार्यप्यापरोक्ष्येण ब्रह्मात्मान न वेत्ति चेत् ।
आपरोक्ष्यावसानत्वाद्भूयो भूयो विचारयेत् ॥ ३२ ॥

32 If you object that even after enquiry one does not obtain direct knowledge of Brahman we reply that a direct knowledge is our goal Enquiry should be repeated over and over and over again till it is obtained

विचारयन्नामरण नैवात्मान लभेत चेत् ।
जन्मान्तरे लभेतैव प्रतिबन्धक्षये सति ॥ ३३ ॥

33 If you object that one may not obtain direct knowledge even though he be engaged in his enquiry till his death, we reply that he will get it in another life when the obstacles are removed

इह वामुत्र वा विद्येत्येव सूत्रकृतोदितम् ।
शृण्वन्तोऽप्यत्र बहवो यन्न विद्युरिति श्रुति ॥ ३४ ॥

34 Vyasa the author of Sutra says that

either in this world or in the next, they will come to know Brahman directly A Vedic passage says that though many hear of Brahman, they do not realise him directly

गर्भे एव शयान सन्वामदेवोऽवबुद्धवान् ।
पूर्वाभ्यस्तविचारेण यद्वदध्ययनादिषु ॥ ३५ ॥

35 As a result of practice of enquiry in a former birth, Vamadeva came to realise Brahman even while lying in his mother's womb, just as a person who has learnt to recite some portion of Veda on the previous day, begins the next day with a new portion, remembering all that he had studied previously

बहुवारमधीतेऽपि तदा नायाति चेत्पुन ।
दिनान्तरेऽनधीत्यैव पूर्वाधीत स्मरेत्पुमान् ॥ ३६ ॥

36 A passage which a man may have been unable to commit to memory even after repeated trials for weeks, may of itself come back to memory some days afterwards when he has ceased to recite it

कालेन परिपच्यन्ते कृषिगर्भादयो यथा ।
तद्वदात्मविचारोऽपि शनै कालेन पच्यते ॥ ३७ ॥

over a gold mine without any knowledge of the hidden gold underneath

अतीतेनापि महिषीस्नेहेन प्रतिवन्धत. ।
भिक्षुस्तत्त्व न वेदेति गाथा लोके प्रगीयते ॥ ४१ ॥

41 The story is well known of an ascetic who was unable to realise Brahman on account of the obstacle of attachment to a she-buffalo, formed in the days prior to his retirement from the world

अनुसृत्य गुरु स्नेह महिष्या तत्त्वमुक्तवान ।
ततो यथावद्वेदैष प्रतिवन्धस्य सक्षयात् ॥ ४२ ॥

42 A teacher taking advantage of his attachment to the she-buffalo, taught him the nature of Brahman forming the basis of the she-buffalo When the obstacle was thus destroyed, he realised Brahman

प्रतिवन्धो वर्तमानो विषयासक्तिलक्षण ।
प्रज्ञामान्द्य कुतर्कश्च विपर्ययदुराग्रह ॥ ४३ ॥

43 Present obstacles consist of attachment to objects of sense, dullness of intellect, false logic and wrongly thinking of oneself as the actor, enjoyer &c

37 Agricultural operations and development of the foetus in the womb must take their own time to mature Similarly enquiry into self will slowly and in time yield its fruit

पुन पुनर्विचारेऽपि त्रिविधप्रतिबन्धत ।
न वेत्ति तत्त्वमित्येतद्वार्तिके सम्यगीरितम् ॥ ३८ ॥

38 Sureswaracharya in his work "Vartika" well described the three obstacles that prevent a man from realising Brahman even after repeated enquiry

कुतस्तज्ज्ञानमिति चेत्तद्धि बन्धपरिक्षयात् ।
असावपि च भूतो वा भावी वा वर्ततेऽथवा ॥ ३९ ॥

39 He says that the dawn of true knowledge follows the removal of obstacles which are of three kinds, past, present and future

अधीतवेदवेदार्थोऽप्यत एव न मुच्यते ।
हिरण्यनिधिदृष्टान्तादिदमेव हि दर्शितम् ॥ ४० ॥

40 Though a man may know the Vedas and their meanings, he is not freed from the bondage of rebirths This has been illustrated by the example of people constantly walking

over a gold mine without any knowledge of the hidden gold underneath

अतीतेनापि महिषीस्नेहेन प्रतिबन्धत ।
भिक्षुस्तत्त्व न वेदेति गाथा लोके प्रगीयते ॥ ४१ ॥

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ततो यथावद्वेदैष प्रतिबन्धस्य सक्षयात् ॥ ४२ ॥

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प्रज्ञामान्द्य कुतर्कश्च विपर्ययदुराग्रह ॥ ४३ ॥

43 Present obstacles consist of attachment to objects of sense, dullness of intellect, false logic and wrongly thinking of oneself as the actor, enjoyer &c

शमाद्यैः श्रवणाद्यैश्च तत्र तत्रोचितैः श्रयम् ।
नीतेऽस्मिन्प्रतिबन्धेऽत स्वस्य ब्रह्मत्वमश्नुते ॥ ४४ ॥

44 As the obstacles are overcome one by one as they arise, by the process of self control and courses of study &c one comes to realise Brahman

आगामिप्रतिबन्धश्च वामदेवे समीरित ।
एकेन जन्मना क्षीणो भरतस्य त्रिजन्मभि ॥ ४५ ॥

45 Future obstacles in the form of re births have been detailed by Vamadeva who overcame them all in one birth Jadabharata got rid of them in three births

योगभ्रष्टस्य गीतायामतीते बहुजन्मनि ।
प्रतिबन्धक्षय प्रोक्तो न विचारोऽप्यनर्थक ॥ ४६ ॥

46 In the Gita, the removal of obstacles after a number of births is said to take place in the case of one who has not succeeded in Yoga Enquiring into the nature of the Brahman never goes without its due reward

प्राप्य पुण्यकृता लोकानात्मतत्त्वविचारत ।
शुचीना श्रीमता गेहे साभिलाषोऽभिजायते ॥ ४७ ॥

47 Having obtained the worlds of those who have done meritorious deeds, he by force of enquiry into truth about his own self, that he had carried on in his former births, will be born on earth, if he so desires it in a pure and rich family

अथवा योगिनामेव कुले भवति धीमताम् ।
निस्पृहो ब्रह्मतत्त्वस्य विचारात्तद्धि दुर्लभम् ॥ ४८ ॥

48 Or if he has renounced all desires by force of enquiry into the nature of Brahman carried on in his past birth, he will be born into a family of Yogis who have the intellect and the inclination to carry on the same Brahmic enquiry But this is an uncommonly hard thing to obtain in this world

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयस्तस्मादेतद्धि दुर्लभम् ॥ ४९ ॥

49 There he obtains complete Yoga knowledge acquired in a former birth and makes greater efforts towards perfection This is harder still to obtain

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि स ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ५० ॥

50 By the force of that former practice he is led on even against his will and becoming perfected in the course of many births reaches the supreme goal

ब्रह्मलोकाभिवाञ्छाया सम्यक्सत्या निरुद्ध्य ताम् ।
विचारयेद्य आत्मानं न तु साक्षात्करोत्ययम् ॥ ५१ ॥

51 If a person with a real desire for enjoying the pleasures of Brahma's world, represses such desire and makes an enquiry into the nature of the Self he will not get a direct knowledge of Brahman

वेदान्तविज्ञानसुनिश्चितार्था इति शास्त्रतः ।
ब्रह्मलोके स कल्पान्ते ब्रह्मणा सह मुच्यते ॥ ५२ ॥

52 Such a person, according to scriptures, possessing a firm conviction of Vedantic know ledge goes to Brahma's world and at the end of Kalpa becomes emancipated along with Brahma

केषां चित्स विचारोऽपि कर्मणा प्रतिबध्यते ।
श्रवणायापि बहुभिर्यो न लभ्य इति श्रुतेः ॥ ५३ ॥

53 According to a Veda passage which declares that it is impossible for many people, even to hear of the reality of Brahman, obstacles to a study of Brahman arise in the case of some as a result of their past deeds

अत्यन्तबुद्धिमान्द्याद्वा सामग्र्या वाप्यसम्भवात् ।
यो विचारं न लभते ब्रह्मोपासीत सोऽनिशम् ॥ ५४ ॥

54 If a person cannot undertake the study into the nature of Brahman, either through a very dull intellect or through the want of accessories for such enquiry, he must be constantly engaged in the meditation on (attributeless) Brahman

निर्गुणब्रह्मतत्त्वस्य न ह्युपास्तेरसम्भवः ।
सगुणब्रह्मणीवात्र प्रत्ययावृत्तिसम्भवात् ॥ ५५ ॥

55 There is nothing to prevent the meditation on attributeless Brahman, for it merely requires pointed attention as in the case of meditation on Brahman with attributes

अवाङ्मनसगम्यं तन्नोपास्यमिति चेत्तदा ।
अवाङ्मनसगम्यस्य वेदनं न च सम्भवेत् ॥ ५६ ॥

56 There is no force in the objection that it is impossible to meditate on Brahman who is beyond the reach of speech and mind, because if it is so, it would be impossible to have direct knowledge of such Brahman

वागाद्यगोचराकारमित्येव यदि वेत्त्यसौ ।
वागाद्यगोचराकारमित्युपासीत नो कुत ॥ ५७ ॥

57 If you say that it is possible to know Brahman as being beyond the reach of speech and mind then we ask why he should not be meditated upon as such

सगुणत्वमुपास्यत्वाद्यदि वेद्यत्वतोऽपि तत् ।
वेद्य चेल्लक्षणावृत्त्या लक्षित समुपास्यताम् ॥ ५८ ॥

58 We admit that by making Brahman an object of meditation, we invest him with some attributes capable of cognition If these attributes are mere indications by which Brahmic nature may be understood, we say by all means let Brahman be meditated upon by means of such indications

ब्रह्म विद्धि तदेव त्व न त्विद यदुपासते ।
इति श्रुतेरुपास्यत्व निषिद्ध ब्रह्मणो यदि ॥ ५९ ॥

59 If according to the passage which says "Know that alone to be Brahman which is beyond the reach of speech and mind, and know that to be not Brahman which people worship" you say that meditation on attributeless Brahman is prohibited

विदितादन्यदेवेति श्रुतेर्वेद्यत्वमस्य न ।
यथा श्रुत्यैव वेद्य चेत्तथा श्रुत्याप्युपास्यताम् ॥ ६० ॥

60 (We reply that) Brahman is not an object of cognition as a Vedic passage says "that is Brahman which is other than what can be known" If you say that Brahman can be known only as Vedas teach us, we reply that he is to be meditated upon likewise

अवास्तवी वेद्यता चेदुपास्यत्व तथा न किम् ।
वृत्तिव्याप्तिर्वेद्यता चेदुपास्यत्वेऽपि तत्समम् ॥ ६१ ॥

61 If you think that Brahman as an object of cognition is unreal, (we reply that) you may just as well consider meditation on Brahman to be unreal If (you say that) reflection of anything in consciousness makes it cognisable (we reply that) this applies equally well to the capability of (Brahman) being meditated upon

का ते भक्तिरुपास्तौ चेत्कस्ते द्वेषस्तदीरय ।
मानाभावो न वाच्योऽस्या बहुश्रुतिषु दर्शनात् ॥ ६२ ॥

62 If you ask me why I am so fond of meditation (on attributeless Brahman), I ask you in turn why you are so averse to it As many scriptures deal with the subject of meditation it is not right to say that there is no authority for it

उत्तरस्मिंस्तापनीये शैब्यप्रश्नेऽथ काठके ।
माण्डूक्यादौ च सर्वत्र निर्गुणोपास्तिरीरिता ॥ ६३ ॥

63 The meditation on attributeless Brahman is taught in the following Upanishads Uttara Tapaniya Prasna Katha and Mandookya

अनुष्ठानप्रकारोऽस्याः पञ्चीकरण ईरितः ।
ज्ञानसाधनमेतच्चेन्नेति केनात्र वारितम् ॥ ६४ ॥

64 The practice of meditation is said to be Panchikarana If you say that this meditation is a means of acquiring knowledge, we reply "who denies it" ?

नानुतिष्ठति कोऽप्येतदिति चेन्माऽनुतिष्ठतु ।
पुरुषस्यापराधेन किमुपास्तिः प्रदुष्यति ॥ ६५ ॥

65 If you say that nobody practices this mode of meditation, we say let nobody do it Meditation itself cannot be found fault with for any defects of the meditator

इतोऽप्यतिशय मत्वा मन्त्रान्वश्यादिकारिण ।
मूढा जपन्तु तेभ्योऽतिमूढा कृषिमुपासताम् ॥ ६६ ॥

66 Ignorant persons may be engaged in repetition of sacred texts (mantras) for acquiring Yogic power over other people, thinking that to be better than meditation on attributeless Brahman Still more ignorant men may be engaged in agriculture &c

तिष्ठन्तु मूढा प्रकृता निर्गुणोपास्तिरीर्यते ।
विद्यैक्यात्सर्वशाखास्थान्गुणानत्रोपसहरेत् ॥ ६७ ॥

67 Let the ignorant people have their own way Here is described the meditation on attributeless Brahman As Brahman is the sole goal of all Vedantic practices, all modes of meditation described in all branches of Vedas become merged in this

अनन्दादेर्विधेयस्य गुणसघस्य सहृति ।
आनन्दादय इत्यस्मिन्सूत्रे व्यासेन वर्णिता ॥ ६८ ॥

68 The multitude of indications of Brahman, e g, bliss &c (occurring scattered in various portions of Vedas), have to be combined together in the act of meditation on Brahman This has been declared by Vyasa in Brahma Sutras (IIIrd Chapter, 3rd section, 11th verse)

अस्थूलादेर्निषेध्यस्य गुणसंघस्य संहृति ।
तथा व्यासेन सूत्रेऽस्मिन्नुक्ताऽक्षरधिया त्विति ॥ ६९ ॥

69 Vyasa in another Sutra details the negative indications e g, not gross &c by a combination of which Brahman has to be meditated upon (Vide Brahma Sutras Chapter III, section 3 and verse 33)

निर्गुणब्रह्मतत्त्वस्य विद्याया गुणसंहृति ।
न युज्येतेत्युपालम्भो व्यासं प्रत्येव मा न तु ॥ ७० ॥

70 If you contend that in meditating upon attributeless Brahman, it would be out of place to think on so many indications, (we reply that) your contention must be with Vyasa and not with us (who merely quote his views)

हिरण्यश्मश्रुसूर्यादिमूर्तीनामनुदाहृते ।
अविरुद्ध निर्गुणत्वमिति चेत्तुष्यता त्वया ॥ ७१ ॥

71 If it be said that there is no mention of the sun with the golden beard as an example and that it is not against the meditation on attributeless Brahman, we ask you to be satisfied with that statement

There is no inconsistency here since in connection with the meditation on the attributeless Brahman, no mention is made of such specific circumstances as the possession of a golden beard &c which would be appropriate only, in meditation on Brahman with attributes

गुणाना लक्षकत्वेन न तत्त्वेऽन्त प्रवेशनम् ।
इति चेदस्त्वेवमेव ब्रह्मतत्त्वमुपास्यताम् ॥ ७२ ॥

72 If you say that bliss and other qualities being mere indications cannot really affect Brahman's nature, we reply "be it so" and let such nature be meditated upon

आनन्दादिभिरस्थूलादिभिश्चात्माऽत्र लक्षित ।
अखण्डैकरस सोऽहमस्मीत्येवमुपासते ॥ ७३ ॥

73 Scriptures say that the impartite secondless Brahman indicated by positive and negative attributes, e g , 'bliss' 'not gross' &c , should be meditated upon with the idea " that I am"

बोधोपास्त्योर्विशेष क इति चेदुच्यते शृणु ।
वस्तुतन्त्रो भवेद्बोध कर्तृतन्त्रमुपासनम् ॥ ७४ ॥

74 If you ask "what is the difference between knowledge and meditation" we reply that knowledge will be determined by the nature of the object to be known, whereas meditation will be determined by the nature of the meditator

विचाराज्जायते बोधोऽनिच्छा य न निवर्तयेत् ।
स्वोत्पत्तिमात्रात्संसारे दहत्यखिलसत्यताम् ॥ ७५ ॥

75 Knowledge arises from a course of enquiry and one pursuing it must arrive at knowledge whether he likes it or not and with the dawn of knowledge all sense of reality in the phenomenal universe is destroyed

तावता कृतकृत्य सन्नित्यतृप्तिमुपागत ।
जीवन्मुक्तिमनुप्राप्य प्रारब्धक्षयमीक्षते ॥ ७६ ॥

76 The mere dawn of knowledge gives rise to perfect contentment in the man and makes him feel that everything has been accomplished Becoming thus emancipated during

life he merely awaits the exhaustion of his fructifying deeds

आप्तोपदेशं विश्वस्य श्रद्धालुरविचारयन् ।
चिन्तयेत्प्रत्ययैरन्यैरनन्तरितवृत्तिभिः ॥ ७७ ॥

77 A man of faith believing in the teachings of his master but without enquiring into the nature of Brahman, should fix his attention on some object fit to be worshipped thinking of such qualities as bliss &c

यावच्चिन्त्यस्वरूपत्वाभिमानः स्वस्य जायते ।
तावद्विचिन्त्य पश्चाच्च तथैवामृति धारयेत् ॥ ७८ ॥

78 One should constantly think of such indications of Brahman as would create in him an attachment to the object of his meditation He should continue to do so till his death

ब्रह्मचारी भिक्षमाणो युतः संवर्गविद्यया ।
संवर्गरूपता चित्ते धारयित्वा ह्यभिक्षत ॥ ७९ ॥

79 A Brahmacharin engaged in the meditation of Prana as Brahman went about begging, keeping his mind fixed upon his identity with Prana

बोधोपास्त्योर्विशेष क इति चेदुच्यते शृणु ।
वस्तुतन्त्रो भवेद्बोध कर्तृतन्त्रमुपासनम ॥ ७४ ॥

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विचाराज्जायते बोधोऽनिच्छा य न निवर्तयेत् ।
स्वोत्पत्तिमात्रात्ससारे दहत्यखिलसत्यताम् ॥ ७५ ॥

75 Knowledge arises from a course of enquiry and one pursuing it must arrive at knowledge whether he likes it or not and with the dawn of knowledge all sense of reality in the phenomenal universe is destroyed

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जीवन्मुक्तिमनुप्राप्य प्रारब्धक्षयमीक्षते ॥ ७६ ॥

76 The mere dawn of knowledge gives rise to perfect contentment in the man and makes him feel that everything has been accomplished Becoming thus emancipated during

life he merely awaits the exhaustion of his fructifying deeds

आप्तोपदेश विश्वस्य श्रद्धालुरविचारयन् ।
चिन्तयेत्प्रत्ययैरन्यैरनन्तरितवृत्तिभि ॥ ७७ ॥

77 A man of faith believing in the teachings of his master but without enquiring into the nature of Brahman, should fix his attention on some object fit to be worshipped thinking of such qualities as bliss &c

यावच्चिन्त्यस्वरूपत्वाभिमान स्वस्य जायते ।
तावद्विचिन्त्य पश्चाच्च तथैवामृति धारयेत् ॥ ७८ ॥

78 One should constantly think of such indications of Brahman as would create in him an attachment to the object of his meditation He should continue to do so till his death

ब्रह्मचारी भिक्षमाणो युत सवर्गविद्यया ।
सवर्गरूपता चित्ते धारयित्वा ह्यभिक्षत ॥ ७९ ॥

79 A Brahmacharin engaged in the meditation of Prana as Brahman went about begging, keeping his mind fixed upon his identity with Prana

पुरुषस्येच्छया कर्तुमकर्तुं कर्तुमन्यथा ।
शक्योपास्तिरतो नित्य कुर्यात्प्रत्ययसततिम् ॥ ८० ॥

80 As meditation depends on a person's will he may do it in one way, or do it in another way, or not do it at all One should therefore constantly exert to keep up a continuity of mental process

वेदाध्यायी ह्यप्रमत्तोऽधीते स्वप्नेऽधिवासित ।
जपिता तु जपत्येव तथा ध्याताऽपि वासयेत् ॥ ८१ ॥

81 Just as a reciter of Vedas continues to recite them through force of habit, during sleep though unconscious, and one engaged in meditation on sacred texts continues to do so while asleep, so a meditator should strengthen the habit of meditation so as to enable him to continue to do it during sleep

विरोधिप्रत्यय त्यक्त्वा नैरन्तर्येण भावयन् ।
लभते वासनावेशात्स्वप्नादावपि भावनाम् ॥ ८२ ॥

82 Giving up all antagonistic ideas, a meditator strengthens the mental impression of the object of meditation and continues to meditate on the same even in his dreams

भुञ्जानोऽपि निजारब्धमास्थातिशयतोऽनिशम् ।
ध्यातु शक्तो न संदेहो विषयव्यसनी यथा ॥ ८३ ॥

83 Though enjoying the fruits of his fructifying deeds a meditator through force of habit will ever have his thoughts fixed on the object of his meditation just like a man thinking of sensual pleasures

परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि ।
तदेवास्वादयत्यन्त परसङ्गरसायनम् ॥ ८४ ॥

84 A women loving one other than her husband will always have the pleasurable ideas of her intercourse with him though engaged all the while in her household duties

परसङ्ग स्वादयन्त्या अपि नो गृहकर्म तत् ।
कुण्ठीभवेदपि त्वेतदापातेनैव वर्तते ॥ ८५ ॥

85 Though thinking of her lover's company her household duties are not altogether neglected They are attended to just sufficiently to escape blame

गृहकृत्यव्यसनिनी यथा सम्यक्करोति तत ।
परव्यसनिनी तद्वन्न करोत्येव सर्वथा ॥ ८६ ॥

पुरुषस्येच्छया कर्तुमकर्तुं कर्तुमन्यथा ।
शक्योपास्तिरतो नित्यं कुर्यात्प्रत्ययसंततिम् ॥ ८० ॥

80 As meditation depends on a person's will he may do it in one way, or do it in another way, or not do it at all One should therefore constantly exert to keep up a continuity of mental process

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जपिता तु जपत्येव तथा ध्याताऽपि वासयेत् ॥ ८१ ॥

81 Just as a reciter of Vedas continues to recite them through force of habit, during sleep though unconscious, and one engaged in meditation on sacred texts continues to do so while asleep, so a meditator should strengthen the habit of meditation so as to enable him to continue to do it during sleep

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लभते वासनावेशात्स्वप्नादावपि भावनाम् ॥ ८२ ॥

82 Giving up all antagonistic ideas, a meditator strengthens the mental impression of the object of meditation and continues to meditate on the same even in his dreams

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ध्यातु शक्तो न सदेहो विषयव्यसनी यथा ॥ ८३ ॥

83 Though enjoying the fruits of his fructifying deeds a meditator through force of habit will ever have his thoughts fixed on the object of his meditation just like a man thinking of sensual pleasures

परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि ।
तदेवास्वादयत्यन्त परसङ्गरसायनम् ॥ ८४ ॥

84 A women loving one other than her husband will always have the pleasurable ideas of her intercourse with him, though engaged all the while in her household duties

परसङ्ग स्वादयन्त्या अपि नो गृहकर्म तत् ।
कुण्ठीभवेदपि त्वेतदापातेनैव वर्तते ॥ ८५ ॥

85 Though thinking of her lover's company her household duties are not altogether neglected They are attended to just sufficiently to escape blame

गृहकृत्यव्यसनिनी यथा सम्यक्करोति तत् ।
परव्यसनिनी तद्वन्न करोत्येव सर्वथा ॥ ८६ ॥

86 She never attends to her household duties as diligently as one who has nothing else to think of

एवं ध्यानैकनिष्ठोऽपि लेशाल्लौकिकमारभेत् ।
तत्त्वविक्त्वविरोधित्वाल्लौकिकं सम्यगाचरेत् ॥ ८७ ॥

87 Similarly one whose thoughts are fixed on meditation, pays but little attention to worldly concerns But a knower of truth can afford to attend to them well, as they are not opposed to his true knowledge

मायामयः प्रपञ्चोऽयमात्मा चैतन्यरूपधृक् ।
इति बोधे विरोधः को लौकिकव्यवहारिणः ॥ ८८ ॥

88 To know the world to be the product of Maya and the self to be of the nature of pure Consciousness, how is such a knowledge on the part of the enlightened opposed to his worldly activities?

अपेक्षते व्यवहृतिर्न प्रपञ्चस्य वस्तुताम् ।
नाप्यात्मजाड्यं किं त्वेषा साधनान्येव काङ्क्षति ॥८९॥

89 Worldly activities need not presuppose any reality on the part of the world or

intellectual dullness on the part of the actor They only require means

मनोवाक्कायतद्बाह्यपदार्थाः साधनानि तान् ।
तत्त्वविन्नोपमृद्नाति व्यवहारोऽस्य नो कुत ॥ ९० ॥

90 Such as mind, speech, body and external objects The enlightened man cannot do away with these means and therefore why should there be no worldly concerns for him ?

उपमृद्नाति चित्त चेद्ध्यातासौ न तु तत्त्ववित् ।
न बुद्धिमर्दयन्दृष्टो घटतत्त्वस्य वेदिता ॥ ९१ ॥

91 If you say that by engaging in worldly affairs, he is worrying his mind, we say "no" It is only the meditator that has to control his mind No one needs any concentration of mind to cognise external objects e g, pot

सकृत्प्रत्ययमात्रेण घटश्चेद्भासते सदा ।
स्वप्रकाशोऽयमात्मा किं घटवच्च न भासते ॥ ९२ ॥

92 If a pot can be cognised by a spontaneous mental operation, why should not the self-luminous Atma be similarly recognised?

स्वप्रकाशतया किं ते तद्बुद्धिस्तत्त्ववेदनम् ।
बुद्धिश्च क्षणनाश्येति चोद्य तुल्य घटादिषु ॥ ९३ ॥

93 If you say that there is no use of bringing in the self-luminous property of Atma, as the knowledge of truth is an intellectual operation liable to destruction every moment (so that even on the part of the enlightened, repeated efforts must be made to maintain the continuity of the knowledge) we reply that this objection would also apply to the cognition of a pot

Even the continuity of the cognition of pot requires no intellectual efforts but depends on the spontaneous nature of its operation

घटादौ निश्चिते बुद्धिर्नश्यत्येव यथा घट ।
इष्टो नेतु तदा शक्य इति चेत्सममात्मनि ॥ ९४ ॥

94 When the knowledge of a pot is established, the cognition of it is destroyed And a pot can be cognised again at will Similar process may be said to hold good in the case of Atma

निश्चित्य सकृदात्मान यदापेक्षा तदैव तम् ।
वक्तु मन्तु तथा ध्यातु शक्नोत्येव हि तत्त्ववित ॥९५॥

95 After having firmly determined the nature of Atma once, the knower of truth can at will speak of it, think of it and meditate on it

उपासक इव ध्यायँल्लौकिकं विस्मरेद्यदि ।
विस्मरत्वेव सा ध्यानाद्विस्मृतिर्न तु वेदनात् ॥ ९६ ॥

96 If like a meditator, a knower of truth forgets the worldly concerns in his meditation his forgetfulness is due to meditation and not to knowledge

ध्यानं त्वैच्छिकमेतस्य वेदनान्मुक्तिसिद्धितः ।
ज्ञानादेव तु कैवल्यमिति शास्त्रेषु डिण्डिमः ॥ ९७ ॥

97 As knowledge at once gives emancipation, it is quite optional on one's part to meditate or not Scriptures loudly proclaim that final release is due only to knowledge

तत्त्वविद्यदि न ध्यायेत्प्रवर्तेत तदा बहिः ।
प्रवर्ततां सुखेनायं को बाधोऽस्य प्रवर्तने ॥ ९८ ॥

98 If you say that a knower who does not meditate, will be engaged in worldly concerns, we reply that he may please himself as engaging in worldly affairs is not antagonistic to knowledge

अतिप्रसङ्ग इति चेत्प्रसङ्ग तावदीरय ।
प्रसङ्गो विधिशास्त्र चेन्न तत्तत्त्वविद प्रति ॥ ९९ ॥

99 If you say that our reasoning is fallacious we ask "what is the proper reasoning?" If you reply that the enlightened must be bound by the injunctions and prohibitions of the Vedas, we rejoin that these apply only to the unenlightened and not to the enlightened (Hence our reasoning is flawless)

वर्णाश्रमवयोवस्थाभिमानो यस्य विद्यते ।
तस्यैव च निषेधाश्च विधय सकला अपि ॥ १०० ॥

100 All kinds of prohibitions apply only *to one who is attached to his caste, station in* life youth and other stages

वर्णाश्रमादयो देहे मायया परिकल्पिता ।
नात्मनो बोधरूपस्येत्येव तस्य विनिश्चय ॥ १०१ ॥

101 A knower of truth knows full well that caste &c are products of Maya in the body and that they have nothing to do with Atma who is of the nature of pure consciousness

समाधिमथ कर्माणि मा करोतु करोतु वा ।
हृदयेनास्तसर्वास्थो मुक्त एवोत्तमाशय ॥ १०२ ॥

102 He who has given up all attachments to objects, through a conviction of their unreality and who has the highest knowledge may or may not do works which in reality have already been destroyed in a state of realisation He is emancipated during life

नैष्कर्म्येण न तस्यार्थस्तस्यार्थोऽस्ति न कर्मभि ।
न समाधानजप्याभ्या यस्य निर्वासन मन ॥ १०३ ॥

103 To him who has no mental impressions of former works, no benefit accrues from performance or non-performance of works, meditation or recitation of holy text

आत्मासङ्गस्ततोऽन्यत्स्यादिन्द्रजाल हि मायिकम् ।
इत्यचश्चलनिर्णीते कुतो मनसि वासना ॥ १०४ ॥

104 No impressions can remain in the mind of a person who has an unfaltering conviction that Atma is unattached and that everything other than Atma is the product of Maya, resembling a magical performance

एव नास्ति प्रसङ्गोऽपि कुतोऽस्यातिप्रसञ्जनम् ।
प्रसङ्गो यस्य तस्यैव शङ्क्येतातिप्रसञ्जनम ॥ १०५ ॥

105 To a knower of truth, there are no ordinances or prohibitions Therefore he cannot be said to go against scriptural teachings Obeying or disobeying scriptural tenets can be said of one who is bound by them

विध्यभावान्न बालस्य दृश्यतेऽतिप्रसञ्जनम् ।
स्यात्कुतोऽतिप्रसङ्गोऽस्य विध्यभावे समे सति ॥१०६॥

106 Knowers of truth and children resemble each other in not being bound by scriptural ordinances and prohibitions and so they cannot be said to go against scriptures

न किंचिद्वेत्ति बालश्चेत्सर्वं वेत्त्येव तत्त्ववित् ।
अल्पज्ञस्यैव विधयः सर्वे स्युर्नान्ययोर्द्वयोः ॥ १०७ ॥

107 If you say that the children know nothing (and therefore cannot be guilty of transgressing scriptural laws) we reply that the knower knows everything (and hence no laws can bind him) All rules apply to those who know a little To the absolutely ignorant and to the all-knowing there are no rules

शापानुग्रहसामर्थ्यं यस्यासौ तत्त्वविद्यदि ।
तन्न शापादिसामर्थ्यं फलं स्यात्तपसो यतः ॥ १०८ ॥

108 If you say that he who has the power of effectually cursing or blessing another is a knower of truth, we say "no" for that power is the result of special culture of Yogic power and and not of knowledge

व्यासादेरपि सामर्थ्यं दृश्यते तपसो बलात् ।
शापादिकारणादन्यत्तपो ज्ञानस्य कारणम् ॥ १०९ ॥

109 Knowers of truth e g, Vyasa and others had this power as well But it is the result of Yogic practices and knowledge is the result of another kind of practice (course of enquiry)

द्वय यस्यास्ति तस्यैव सामर्थ्यज्ञानयोर्जनि ।
एकैक तु तत कुर्वन्नेकैक लभते फलम ॥ ११० ॥

110 Only those who had resort to both kinds of practices, possessed both power and knowledge Each kind of practice will give rise only to the result that is peculiar to it

सामर्थ्यहीनो निन्द्यश्चेद्यतिभिर्विधिवर्जित ।
निन्द्यन्ते यतयोऽप्यन्यैरनिश भोगलम्पटै ॥ १११ ॥

111 If you say that knowers of truth

who are not bound by scriptural rules and who have no power of cursing or blessing are looked down upon by ascetics, we reply that those who are engaged in enjoying worldly pleasures also look down upon ascetics

भिक्षावस्त्रादि रक्षेयुर्यद्येते भोगतुष्टये ।
अहो यतित्वमेतेषा वैराग्यभरमन्थरम् ॥ ११२ ॥

112 If you say that these ascetics also may enjoy sensual pleasures by begging for food clothes &c we say that in that case they forfeit the claim to be considered as ascetics

वर्णाश्रमपरान्मूढा निन्दन्त्वित्युच्यते यदि ।
देहात्ममतयो बुद्ध निन्दन्त्वाश्रममानिन ॥ ११३ ॥

113 If you say that the ascetics who observe caste rules are in no way affected by the abuse of ignorant men, we reply that the knowers of truth are not affected by the opinion which men who are attached to their body have of them

तदित्थ तत्त्वविज्ञाने साधनानुपमर्दनात ।
ज्ञानिनाऽऽचरितु शक्य सम्यग्राज्यादि लौकिकम ॥

114 Therefore as the means e g, mind &c are not affected by knowledge, a knower of truth may freely be engaged in worldly concerns e g, ruling over a country

मिथ्यात्वबुद्ध्या तत्रेच्छा नास्ति चेत्तर्हि मास्तु तत् ।
ध्यायन्वाथ व्यवहरन्यथारब्ध वसत्वयम् ॥ ११५ ॥

115 As the knower is convinced of the unreality of the phenomenal world, it does not matter if he has no desires Whether he is engaged in meditation or worldly affairs, he merely allows his fructifying Karma to exhaust itself

उपासकस्तु सतत ध्यायन्नेव वसेदत ।
ध्यानेनैव कृतं तस्य ब्रह्मत्व विष्णुतादिवत् ॥ ११६ ॥

116 A meditator should always be engaged in devotional exercises, to keep up the notion that he is Brahma or Vishnu, since such a notion has arisen not as a result of enquiry but as a result of initiation

ध्यानोपादानक यत्तद्ध्यानाभावे विलीयते ।
वास्तवी ब्रह्मता नैव ज्ञानाभावे विलीयते ॥ ११७ ॥

117 That which depends for its origin on the performance of devotional exercises, ceases to be, in the absence of such performance But the true entity of Brahman does not cease to be, in the absence of knowledge

ततोऽभिज्ञापक ज्ञान न नित्य जनयत्यद ।
ज्ञापकाभावमात्रेण न हि सत्य विलीयते ॥ ११८ ॥

118 As Brahmic entity is eternal, knowledge only reveals it but does not give rise to it By the mere absence of recognition, Brahmic entity never ceases to be

अस्त्येवोपासकस्यापि वास्तवी ब्रह्मतेति चेत ।
पामराणा तिरश्चा च वास्तवी ब्रह्मता न किम ॥११९॥

119 If you object saying that neither does a meditator ever cease to be Brahman we reply "quite so" Ignorant men and even brutes are of Brahmic nature

अज्ञानादपुमर्थत्वमुभयत्रापि तत्समम ।
उपवासाद्यथा भिक्षा वर ध्यान तथान्यत ॥ १२० ॥

120 Since Ignorance is common to both they fail to realise the purpose of existence

Devotional exercises are better than other kinds of work, in the same way as begging for bread is better than starving

पामराणां व्यवहृतेर्वरं कर्माद्यनुष्ठितिः ।
ततोऽपि सगुणोपास्तिर्निर्गुणोपासना ततः ॥ १२१ ॥

121 Performance of scriptural ordinances is better than being engaged in worldly affairs. Better than that is the worship of a personal Deity and best of all is the meditation on the attributeless Brahman

यावद्विज्ञानसामीप्यं तावच्छ्रैष्ठ्यं विवर्धते ।
ब्रह्मज्ञानाय ते साक्षान्निर्गुणोपासनं शनैः ॥ १२२ ॥

122 The importance of each of the three modes of worship depends upon its proximity to the knowledge of Brahman The meditation on the attributeless Brahman gradually becomes merged in knowledge

यथा संवादिविभ्रान्तिः फलकाले प्रमायते ।
विद्यायते तथोपास्तिर्मुक्तिकालेऽतिपाकतः ॥ १२३ ॥

123 Just as inference from insufficient data becomes useful if it happens to become

correct at the end so meditation on attributeless Brahman will when the time for emancipation is ripe merge into knowledge

सवादिभ्रमत पुस प्रवृत्तम्यान्यमानत ।
प्रमेति चेत्तथोपास्तिर्मोन्तरे कारणायताम् ॥ १२४ ॥

124 If you say that a person drawing a correct inference from insufficient data finds out the final result by other evidence we say similarly that meditation on attributeless Brahman may be considered to be a cause of final emancipation though not the immediate one

मूर्तिध्यानस्य मन्त्रादेरपि कारणता यदि ।
अस्तु नाम तथाप्यत्र प्रत्यासत्तिर्विशिष्यते ॥ १२५ ॥

125 If you say that personal worship and recitation of sacred texts are also causes of direct knowledge of Brahman we admit the fact but say that meditation on the attributeless Brahman is in closer proximity to knowledge than the other two

निर्गुणोपासन पक्क समाधि स्याच्छनैस्तत ।
य समाधिर्निरोधाख्य सोऽनायामेन लभ्यते ॥ १२६ ॥

126 The meditation on the attributeless

Brahman gradually passes into steadiness of thought (Samadhi) which again easily passes into contemplation in which there is no difference between subject and object

निरोधलाभे पुंसोऽन्तरसङ्गं वस्तु शिष्यते ।
पुनः पुनर्वासितेऽस्मिन्वाक्याज्जायेत तत्त्वधीः ॥ १२७ ॥

127 In such a condition only the internal, unattached self remains and by a constant contemplation of sacred texts e g , "that thou art " the knowledge " I am Brahman " arises

निर्विकारासङ्गनित्यस्वप्रकाशैकपूर्णता ।
बुद्धौ झटिति शास्त्रोक्ता आरोहन्त्यविवादतः ॥ १२८ ॥

128 Then, very soon arises the knowledge of the Brahmic indications e g , being unchangeable, unattached, eternal, self luminous, secondless and ever full, as described in the scriptures

योगाभ्यासस्त्वेतदर्थोऽमृतबिन्द्वादिषु श्रुतः ।
एवं च दृष्टद्वारापि हेतुत्वादन्यतो वरम् ॥ १२९ ॥

129 That true knowledge arises through meditation on the attributeless Brahman has been declared in the Amritabindu Upanishad

correct at the end, so meditation on attributeless Brahman will when the time for emancipation is ripe merge into knowledge

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एव च दृष्टद्वारापि हेतुत्वादन्यतो वरम् ॥ १२९ ॥

129 That true knowledge arises through meditation on the attributeless Brahman has been declared in the Amritabindu Upanishad

Therefore, even as a door of knowledge, meditation on the attributeless Brahman is superior to other kinds of meditation

उपेक्ष्य तत्तीर्थयात्राजपादीनेव कुर्वताम् ।
पिण्ड समुत्सृज्य कर लेढीति न्याय आपतेत् ॥१३०॥

130 Those who give up the meditation on the attributeless Brahman and are engaged in pilgrimages to sacred places and in reciting sacred texts are like those who dropping the morsel of food from the hand, prefer to lick the bare hand

उपासकानामप्येव विचारत्यागतो यदि ।
बाढ तस्माद्विचारस्यासभवे योग ईरित ॥ १३१ ॥

131 We admit that the above remark also applies to those who engage in the meditation on the attributeless Brahman without making due enquiry into the nature of Brahman It is for that reason that meditation in the attributeless Brahman is enjoined on those who are incapable of discriminating between self and non self

बहुव्याकुलचित्ताना विचारात्तत्त्वधीर्न हि ।
योगो मुख्यस्ततस्तेषा धीदर्पस्तेन नश्यति ॥ १३२ ॥

132 Persons whose minds are distracted by too much worry and anxiety can never get knowledge of Brahman by enquiry Meditation on the attributeless Brahman is necessary for such people as it tames down the intellect

अत्याकुलधिया मोहमात्रेणाच्छादितात्मनाम् ।
साख्यनामा विचार स्यान्मुख्यो झडिति सिद्धिद ॥

133 But to those whose minds are not tempted by distractions but merely covered by ignorance, enquiry into the nature of Brahman is important as knowledge arises in them very soon

यत्साख्यै प्राप्यते स्थान तद्योगैरपि गम्यते ।
एक साख्य च योग च य पश्यति स पश्यति ॥

134 That state which is reached by those devoted to knowledge (Sankhya) is also reached by those devoted to meditation (Yoga) He sees properly who sees that the paths of knowledge and meditation are one

तत्कारण साख्ययोगाधिगम्यमिति हि श्रुति ।
यस्तु श्रुतेर्विरुद्ध स आभास साख्ययोगयो ॥१३५॥

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यस्तु श्रुतेर्विरुद्ध स आभास साख्ययोगयो ॥१३५॥

135 Scripture also says that the means to emancipation are found both in the Sankhya and Yoga But when opposed to scripture they become counterfeits

Cf Sri Sankara s Commentary on Brahma Sutras IInd Chapter, 1st section, 3rd Sutra

उपासन नापि पक्वमिह यस्य परत्र स ।
मरणे ब्रह्मलोके वा तत्त्व विज्ञाय मुच्यते ॥ १३६ ॥

136 When meditation has not become mature in this life, it will become so either at death or in the world of Brahma (the creator) where getting a direct knowledge of Brahman, he obtains final emancipation

य य वापि स्मरन्भाव त्यजत्यन्ते कलवरम ।
त तमेवैति यच्चित्तस्तेन यातीति शाश्वत ॥ १३७ ॥

137 In accordance with the scriptural passage that a man becomes that on which his attention is fixed Gita says that a man assumes that state on which his mind may be fixed at the time of death

अन्त्यप्रत्ययतो नून भावि जन्म तथा मति ।
निर्गुणप्रत्ययोऽपि स्यात्सगुणोपासने यथा ॥ १३८ ॥

138 From these passages we see that the last thoughts of a person determine his next birth But just as, if a man's last thoughts are fixed on a personal god, he becomes that, so if a man's thoughts are fixed on attributeless Brahman he becomes that (i e, he obtains release)

नित्यनिर्गुणरूप तन्नाममात्रेण गीयताम् ।
अर्थतो मोक्ष एवैष मवादिभ्रमवन्मत ॥ १३९ ॥

139 That Brahman is described by the terms eternal and attributeless, but in reality, it is of the nature of emancipation as in the case of a correct inference from insufficient data

तत्सामर्थ्याज्जायते धीर्मूलाविद्यानिवर्तिका ।
अविमुक्तोपासनेन तारकब्रह्मबुद्धिवत् ॥ १४० ॥

140 Just as personal worship leads to the knowledge of the personal god, so meditation on the attributeless Brahman has the power of giving rise to direct knowledge of Brahman which destroys ignorance the cause of rebirths

मोऽकामो निष्काम इति ह्यशरीरो निरिन्द्रिय ।
अभय हीति मुक्तत्व तापनीये फल श्रुतम ॥ १४१ ॥

141 The Tapaniya Upanishad says that the meditator on the attributeless Brahman being desirous of emancipation and of nothing else, without body and sense organs, obtains final release without any fear of rebirths

उपासनस्य सामर्थ्याद्विद्यात्पत्तिर्भवेत्तत ।
नान्य पन्था इति ह्येतच्छास्त्रं नैव विरुध्यते ॥१४२॥

142 Through the power of meditation on the attributeless Brahman, arises knowledge Therefore there is no antagonism to the scriptural passage which says that there is no other path to emancipation

निष्कामोपासनान्मुक्तिस्तापनीये समीरिता ।
ब्रह्मलोक सकामस्य शैब्यप्रश्ने समीरित ॥ १४३ ॥

143 Tapaniya Upanishad says that one who meditates on the attributeless Brahman without any desire, obtains emancipation Prasna Upanishad says that he who meditates with a desire for heaven obtains the world of Brahma (the creator)

Striving to obtain release is not supposed to be actuated by any desire, for a man only regains his

own self Desire properly manifests itself when anything other than self is sought for

य उपास्ते त्रिमात्रेण ब्रह्मलोके स नीयते ।
स एतस्माज्जीवघनात्पर पुरुषमीक्षते ॥ १४४ ॥

144 Prasna Upanishad says also that he who meditates by means of the holy syllable "Om" (with a desire for heaven), obtains the world of Brahma (the creator), where he further obtains a direct knowledge of the attributeless Brahman who is beyond Hiranyagarbha the aggregate of all living beings

अप्रतीकाधिकरणे तत्क्रतुन्याय ईरित ।
ब्रह्मलोकफल तस्मात्सकामस्येति वर्णितम् ॥ १४५ ॥

145 As described in Sutras 15 and 16, Pada 3 of Chapter iv of Brahma Sutras, one who meditates with desire gets the world of Brahma (the creator)

निर्गुणोपास्तिसामर्थ्यात्तत्र तत्त्वमवेक्षते ।
पुनरावर्तते नाय कल्पान्ते च विमुच्यते ॥ १४६ ॥

146 Such a person through the force of meditation on the attributeless Brahman, attains

Brahma's (creator's) world where he obtains a direct knowledge of Brahman There are no rebirths for him He attains final emancipation after the ending of the period of the world of Brahma (the creator)

प्रणवोपास्तय प्रायो निर्गुणा एव वेदगा ।
कचित्सगुणताप्युक्ता प्रणवोपासनस्य हि ॥ १४७ ॥

147 Meditation with the holy syllable "Om" is described in the scriptures as mostly meditation on the attributeless Brahman, though in some places it is also said to be meditation on a personal Deity

परापरब्रह्मरूप ओंकार उपवर्णित ।
पिप्पलादेन मुनिना सत्यकामाय पृच्छते ॥ १४८ ॥

148 The sage Pippalada tells Satyakama that "Om" forming the nature of Brahman may be considered to be with or without attributes

एतदालम्बन ज्ञात्वा यो यदिच्छति तस्य तत् ।
इति प्रोक्त यमेनापि पृच्छते नचिकेतसे ॥ १४९ ॥

149 Yama also told Nachiketa that he who knowing "Om" forming the nature of

Brahman, meditates on the attributeless Brahman gets whatever he desires

इह वा मरणे वाऽस्य ब्रह्मलोकेऽथ वा भवेत् ।
ब्रह्मसाक्षात्कृति सम्यगुपासीनस्य निर्गुणम् ॥ १५० ॥

150 A meditator on the attributeless Brahman will get direct knowledge of Brahman either in this world or at death or in the world of Brahma (the creator)

अर्थोऽयमात्मगीतायामपि स्पष्टमुदीरित ।
विचाराक्षम आत्मानमुपासीतेति सततम् ॥ १५१ ॥

151 The same idea is fully explained in the Atma Gita which enjoins meditation on the attributeless Brahman on those who are unable to discriminate between self and non self

साक्षात्कर्तुमशक्तोऽपि चिन्तयेन्मामशङ्कित ।
कालेनानुभवारूढो भवेय फलितो ध्रुवम् ॥ १५२ ॥

152 Though unable to have direct knowledge of Brahman, one should, without any doubts, meditate on the attributeless Atma In the fulness of time he will have all his desires satisfied and have direct realisation of Brahman.

यथागाधनिधेर्लब्धौ नोपायः खननं विना ।
मल्लाभेऽपि तथा स्वात्मचिन्तां मुक्त्वा न चापरः ॥

153 Just as, to obtain deeply hidden treasure there is no other expedient than digging, so to obtain direct knowledge of self, there is no other course than meditation

देहोपलमपाकृत्य बुद्धिकुद्दालकात्पुनः ।
खात्वा मनोभुवं भूयो गृह्णीयान्मां निधिं पुमान् ॥

154 A man obtains hidden treasure by removing all superincumbent obstacles and then by digging with a pick axe deep down into the mine Similarly one must get rid of the idea of the body being the self and then by the aid of his intellect, meditate and finally realise the self embedded deep in the recesses of the internal organ

अनुभूतेरभावेऽपि ब्रह्मास्मीत्येव चिन्त्यताम् ।
अप्यसत्प्राप्यते ध्यानान्नित्याप्तं ब्रह्म किं पुनः ॥ १५५ ॥

155 Though one cannot realise Brahman let him always think of himself as Brahman While by meditation one can obtain states (like that of the Devas) which one did not possess

before, what difficulty is there in obtaining eternally possessed Brahman?

Acquiring Brahman is simply the recognition of the eternal possession of the same or rather eternal oneness with it

अनात्मबुद्धिशैथिल्य फल ध्यानाद्दिने दिने ।
पश्यन्नपि न चेद्ध्यायेत्कोऽपरोऽस्मात्पशुर्वद ॥ १५६ ॥

156 Knowing from his previous experience that meditation gradually destroys the idea of not-self in self, if he does not continue to meditate, tell me who else is a brute

देहाभिमान विध्वस्य ध्यानादात्मानमद्वयम् ।
पश्यन्मर्त्योऽमृतो भूत्वा ह्यत्र ब्रह्म समश्नुते ॥ १५७ ॥

157 If through meditation one gives up his attachment to the body and perceives his own secondless self, that mortal becomes immortal and even in the present life becomes Brahman

ध्यानदीपमिम सम्यक्परामृशति यो नर ।
मुक्तसशय एवाय ध्यायति ब्रह्म सततम् ॥ १५८ ॥

इति ध्यानदीपप्रकरणम् ॥

158 The man who makes a deep study of this chapter treating of meditation, becomes freed from all doubts and will be ever engaged in the meditation of Brahman

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SUMMARY OF CHAPTER IX

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One who cannot hope to rise to the height of meditation may still obtain final release by worshipping Brahman invested with personality Actions done under mistaken notion may accidentally give rise to the desired results After first acquiring an indirect knowledge of the real nature of Brahman as partless and secondless Consciousness one should meditate on I am that Brahman Indirect knowledge means knowing in a general way that there is Brahman of the nature of Existence, Consciousness and Bliss, instead of realising Brahman directly as one s own inner Self Though Brahman has been described in the scriptures and holy texts as being one s own inner Self yet to one who makes no use of his reasoning faculty, direct cognition of Brahman is impossible That is to say what the scriptures declare, is established by reasoning based on one s own experience We may attribute to the agency of the Vedas the first attempt on the part of a man to direct his thoughts inwards, as naturally the senses operate on external objects In this sense, Vedas may be admitted to be the only sources of knowledge

Indirect knowledge may arise by the teachings of some teacher or other but direct knowledge can never

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Indirect knowledge may arise by the teachings of some teacher or other but direct knowledge can never

arise that way No mysti initiation in the repetition of formulas will be of any use here It can arise only by a course of enquiry into the nature of Brahman Want of faith is an obstacle to indirect knowledge but want of proper enquiry is the only obstacle to direct knowledge Enquiry should be repeated again and again till a direct knowledge is obtained If it is not got in this life it will come in the next birth We have the example of Vamadeva who as a result of the practice of enquiry, came to realise Brahman while lying in his mother s womb The three obstacles that stand in the way of one s realising Brahman are past present and future Past obstacles are attachment to objects in past times or prior births Present obstacles consist of attachment to objects of sense dulness of intellect, false logic, and wrongly thinking of oneself as the actor, enjoyer &c Future obstacles are rebirths The only way to overcome these obstacles is a persistent course of enquiry into the nature of Brahman possibly continued through a series of incarnations A man of dull intellect or one who has no accessories for enquiry should be constantly engaged in the meditation of the attributeless Brahman If it is possible to know Brahman as being beyond the reach of speech and mind, it is also possible to meditate on Brahman as such By making Brahman an object of meditation we no doubt invest him with some attributes But as long as these so called attributes are mere indications by which

Brahmic nature is understood, Brahman may be medita ted upon by such indications as Existence, Consciousness and Bliss One should constantly think of such indica tions of Brahman as would create in him an attachment to the object of meditation He should continue to do so till his death As meditation depends upon a person's will he may do it in one way, or in another way or not do it at all One should therefore exert to keep up a continuity of mental process so that he may do it even during the dreaming state Though enjoying the fruits of his fructifying deeds, a meditator, through force of habit will come to have his thoughts ever fixed on the object of meditation and pay little attention to worldly concerns But an enlightened man, knowing the world to be the product of Maya and the self to be of the nature of pure Consciousness can afford to be engaged in worldly affairs as they are not opposed to his true knowledge Worldly activities need not presuppose any reality on the part of the world or intellectual dulness on the part of the actor They only require means e g, mind, speech, body and external objects The enlightened man cannot do away with these means and so there is nothing to prevent his taking part in worldly concerns After having firmly determined the nature of Atma once, the knower of truth can at will speak of it think of it and meditate on it A meditator should always be engaged in devotional exercises to keep up the notion that he is Brahman or Vishnu, since such a notion has originated from and can be kept up by the exercises and

in their absence ceases to be But the true entity of Brahman does not cease to be in the absence of knowledge Knowledge only reveals it and does not give rise to it By the mere absence of recognition, Brahmic entity never ceases to be Devotional exercises are better than being engaged in worldly affairs but they can never give rise by themselves to direct knowledge Even the meditation on attributeless Brahman is merely a *cause of final release but not the immediate one* Worship of a personal deity or recitation of holy texts are only remote causes of direct knowledge of Brahman, remoter than the meditation on attributeless Brahman This last gradually passes into Samadhi or enlightened reflection in which there is no differentiation between subject and object Then arises a knowledge of Brahmic indications e g being unchangeable, unattached, eternal self luminous secondless and ever *full as described in* scriptures Persons whose minds are distracted by too much worry and anxiety can never get knowledge of Brahman through enquiry Meditation on attributeless Brahman is necessary for such people as it tames down the *intellect* But *to those whose minds are not distract* ed but merely covered by ignorance enquiry into the nature of Brahman brings about the dawn of knowledge Meditation on the holy syllable " Om is described in the scriptures to be meditation on attributeless Brahman This meditation will lead *one to true knowledge by which* one attains Brahman Acquiring Brahman is simply the

recognition of the eternal possession of the same or rather eternal oneness with it If through meditation one gives up one s attachment to the body and perceives one s own secondless self that mortal becomes immortal and even in the present life becomes Brahman

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CHAPTER X

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नाटकदीपप्रकरणम् ॥

परमात्माद्वयानन्दपूर्णः पूर्वं स्वमायया ।
स्वयमेव जगद्भूत्वा प्राविशज्जीवरूपतः ॥ १ ॥

1 Prior to the evolution of the world, there was the one and secondless Paramatma full of bliss Through his Maya he became the universe and entered into bodies forming Jivas

विष्ण्वाद्युत्तमदेहेषु प्रविष्टो देवता भवेत् ।
मर्त्याद्यधमदेहेषु स्थितो भजति मर्त्यताम् ॥ २ ॥

2 Entering into superior bodies as those of Vishnu he became deities fit to be worshipped Entering *into inferior bodies or those of men*, he became worshippers fit to worship the deities

अनेकजन्मभजनात्स्वविचारं चिकीर्षति ।
विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥ ३ ॥

3 Through the force of meritorious actions performed in numerous prior births, Jiva seeks

knowledge to discriminate the self When Maya is destroyed through discrimination, the self alone remains

अद्वयानन्दरूपस्य सद्वयत्वं च दुःखिता ।
बन्धः प्रोक्तः स्वरूपेण स्थितिर्मुक्तिरितीर्यते ॥ ४ ॥

4 To the secondless blissful self duality constitutes misery and bondage and resting in his own nature, emancipation

अविचारकृतो बन्धो विचारेण निवर्तते ।
तस्माज्जीवपरात्मानौ सर्वदैव विचारयेत् ॥ ५ ॥

5 The bondage brought about by want of discrimination is removed by discrimination Therefore one should always be engaged in the enquiry into the nature of Jiva and Paramatma

अहमित्यभिमन्ता यः कर्ताऽसौ तस्य साधनम् ।
मनस्तस्य क्रिये अन्तर्बहिर्वृत्ती क्रमोत्थिते ॥ ६ ॥

6 The attachment to the body in the form of egoism, makes the Jiva an actor Mind is his instrument of action The internal and external operations of the mind are his actions

CHAPTER X

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नाटकदीपप्रकरणम् ॥

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स्वयमेव जगद्भूत्वा प्राविशज्जीवरूपतः ॥ १ ॥

1 Prior to the evolution of the world, there was the one and secondless Paramatma full of bliss Through his Maya he became the universe and entered into bodies forming Jivas

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3 Through the force of meritorious actions performed in numerous prior births, Jiva seeks

of mental experience, such as are denoted by the expressions 'I see' 'I hear', 'I smell', 'I taste', and 'I feel', just as a lamp lights up everything in a theatre

नृत्यशालास्थितो दीपो प्रभु सभ्याश्च नर्तकीम् ।
दीपयेदविशेषेण तदभावेऽपि दीप्यते ॥ ११ ॥

11 And reveals the stage manager, the assembly, the dancing girl &c Even in the absence of the persons mentioned, the light continues to shine revealing their absence

अहङ्कार धियं साक्षी विषयानपि भासयेत् ।
अहङ्काराद्यभावेऽपि स्वय भात्येव पूर्ववत् ॥ १२ ॥

12 The witnessing consciousness reveals the egoism, the intellect and the various objects and will continue to be self-luminous as ever, even in their absence (as in sleep) (i e, where there is nothing to illumine)

निरन्तर भासमाने कूटस्थे ज्ञप्तिरूपत ।
तद्भासा भासमानेय बुद्धिर्नृत्यत्यनेकधा ॥ १३ ॥

13 Being manifested by the ever present unchangeable consciousness, the intellect which

अन्तर्मुखाऽहमित्येषा वृत्तिः कर्तारमुल्लिखेत् ।
बहिर्मुखेदमित्येषा बाह्यं वस्त्विदमुल्लिखेत् ॥ ७ ॥

7 Operations of mind directed inwards in the form of "I am" show the Jiva to be an actor And when directed outwards, discover the phenomenal world

इदमो ये विशेषाः स्युर्गन्धरूपरसादयः ।
असाकर्येण तान्भिन्द्याद्घ्राणादीन्द्रियपञ्चकम् ॥ ८ ॥

8 The qualities of the external world e g, smell, colour, taste &c, are to be understood as objects of the organs of smell &c

कर्तारं च क्रियां तद्वद्व्यावृत्तविषयानपि ।
स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ॥ ९ ॥

9 That is described to be the witnessing consciousness which reveals at one and the same time, the agent the action and the external objects as distinct from the first two

ईक्षे शृणोमि जिघ्रामि स्वादयामि स्पृशाम्यहम् ।
इति भासयते सर्वं नृत्यशालास्थदीपवत् ॥ १० ॥

10 The witness persists through all states

of mental experience, such as are denoted by the expressions 'I see' 'I hear', 'I smell', 'I taste', and 'I feel', just as a lamp lights up everything in a theatre

नृत्यशालस्थितो दीपो प्रभु मभ्याश्च नर्तकीम् ।
दीपयेदविशेषेण तदभावेऽपि दीप्यते ॥ ११ ॥

11 And reveals the stage manager, the assembly, the dancing girl &c Even in the absence of the persons mentioned, the light continues to shine revealing their absence

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अहकाराद्यभावेऽपि स्वय भात्येव पूर्ववत् ॥ १२ ॥

12 The witnessing consciousness reveals the egoism, the intellect and the various objects and will continue to be self-luminous as ever, even in their absence (as in sleep) (i e, where there is nothing to illumine)

निरन्तर भासमाने कूटस्थे ज्ञप्तिरूपत ।
तद्भासा भासमानेय बुद्धिर्नृत्यत्यनेकधा ॥ १३ ॥

13 Being manifested by the ever present unchangeable consciousness, the intellect which

shines in its light, dances in a variety of ways

अहंकारः प्रभुः सभ्या विषया नर्तकी मतिः ।
तालादिधारिण्यक्षाणि दीपः साक्ष्यवभासकः ॥ १४ ॥

14 In the above illustration, the stage manager is the egoism, the assembly constitutes the various external objects, the dancing girl is the mind, the musicians bearing instruments e g , cymbals are the sense organs and the pervading light of the lamp is the witnessing consciousness

स्वस्थानसंस्थितो दीपः सर्वतो भासयेद्यथा ।
स्थिरस्थायी तथा साक्षी बहिरन्तः प्रकाशयेत् ॥ १५ ॥

15 Just as the light of the fixed lamp pervades the whole theatre and reveals all persons and objects in it, so the witnessing intelligence though motionless, reveals both internal and external operations of the mind

बहिरन्तर्विभागोऽयं देहापेक्षो न साक्षिणि ।
विषया बाह्यदेशस्था देहस्यान्तरहंकृतिः ॥ १६ ॥

16 The difference between the internal and external is made in relation to the body and

not in relation to the witness The objects are those outside the body and egoism is within the body

अन्तस्था धी सहैवाक्षैर्बहिर्याति पुन पुन ।
भास्यबुद्धिस्थचाञ्चल्य साक्षिण्यारोप्यते वृथा ॥ १७ ॥

17 The internal mind united with the sense-organs repeatedly goes out The fickle nature of the outgoing mind is improperly and ineffectually superimposed on the witnessing consciousness

गृहान्तरगत स्वल्पो गवाक्षादातपोऽचल ।
तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥ १८ ॥

18 The sunlight coming through an opening in the roof is immobile But by moving the hand to and fro through it, the light appears to be mobile

निजस्थानस्थित साक्षी बहिरन्तर्गमागमौ ।
अकुर्वन्बुद्धिचाञ्चल्यात्करोतीव तथा तथा ॥ १९ ॥

19 The witness though really immobile in its own fixed place, not going out or coming in, appears to do so through the fickle nature of the mental operations

न बाह्यो नान्तर साक्षी बुद्धेर्देशौ हि तावुभौ ।
बुद्धयाद्यशेषसंशान्तौ यत्र भात्यस्ति तत्र स ॥ २० ॥

20 The witness is neither external nor internal, these terms being used with reference to the spheres of intellect When the operations of the mind fully cease (as in sleep or Samadhi) the witness is seen to shine and hence it exists

देश कोऽपि न भासेत यदि तर्ह्यस्त्वदेशभाक् ।
सर्वदेशप्रक्लृप्त्यैव सर्वगत्व न तु स्वत ॥ २१ ॥

21 If you say (that in the absence of all mental operations) no place can be predicated as being the seat of the witness, we reply that he may be considered to have no place It is be cause no particular place can be assigned to the witness, that he is considered to be all pervasive and not because space is real

अन्तर्बाहिर्वा सर्वं वा य देश परिकल्पयेत् ।
बुद्धिस्तद्देशग साक्षी तथा वस्तुषु योजयेत् ॥ २२ ॥

22 The witness pervades whatever space intellect creates either internal or external to itself It similarly pervades all objects (created by the intellect)

यद्यद्रूपादि कल्प्येत बुद्ध्या तत्तत्प्रकाशयन् ।
तस्य तस्य भवेत्साक्षी स्वतो वाग्बुद्ध्यगोचर ॥ २३ ॥

23 Revealing whatever form is created by the intellect, Paramatma remains as its witness, though itself beyond the grasp of speech and mind

कथ तादृग्मया ग्राह्य इति चेन्मैव गृह्यताम् ।
सर्वग्रहोपसशान्तौ स्वयमेवावशिष्यते ॥ २४ ॥

24 If you ask how such Atma is to be cognised we reply "let it not be cognised" When all cognisable duality comes to an end, then the self alone remains

न तत्र मानापेक्षाऽस्ति स्वप्रकाशस्वरूपत ।
तादृग्व्युत्पत्त्यपेक्षा चेच्छ्रुतिं पठ गुरोर्मुखात् ॥ २५ ॥

25 As Atma is of the nature of self-luminousness, no proofs are necessary for its existence But if you want evidence to prove that no proofs are necessary for its existence, then go to a teacher and receive instruction from him in scriptures

न बाह्यो नान्तर साक्षी बुद्धेर्देशौ हि तावुभौ ।
बुद्ध्याद्यशेषसंशान्तौ यत्र भात्यस्ति तत्र स ॥ २० ॥

20 The witness is neither external nor internal, these terms being used with reference to the spheres of intellect When the operations of the mind fully cease (as in sleep or Samadhi) the witness is seen to shine and hence it exists

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SUMMARY OF CHAPTER X

— o —

The witnessing consciousness is that which reveals at one and the same time, the agent, the action and the external object as distinct from the first two The witness persists through all states of mental experience and reveals both internal and external operations of the mind The terms "internal" and 'external" are used in relation to the body and intellect and not in relation to the witness The objects are those outside the body and the egoity is within the body The fickle nature of the outgoing mind is improperly superimposed on the witnessing consciousness which is in itself immobile the changing mental operations making it appear changing Though really beyond all space, it appears to pervade whatever space and objects are created by the intellect Revealing all objects created by the intellect, the pure consciousness remains as the witness though itself beyond the grasp of speech and mind It cannot be cognised by anything When all cognisable duality comes to an end, then the self alone remains As Atma is self luminous, no proofs are necessary for its existence If the getting rid of all cognisable duality is impossible, one must go back to enquire into the intellect and by noticing the periods when the intellect is quiescent, the witness may be recognised to be ever present

यदि सर्वग्रहत्यागोऽशक्यस्तर्हि धियं व्रज ।
शरणं तदधीनोऽन्तर्बहिर्वैषोऽनुभूयताम् ॥ २६ ॥

इति नाटकदीपप्रकरणम् ॥

26 If the getting rid of all cognisable duality is impossible, then seek refuge in intellect and infer the Paramatma who is the witness of all that the intellect creates either internally or externally

That is, go back to enquire into the intellect and by noticing the periods when it is quiescent, recognise the witness which is ever present

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SECTION III

CHAPTER XI

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योगानन्दप्रकरणम् ॥

ब्रह्मानन्दं प्रवक्ष्यामि ज्ञाते तस्मिन्नशेषतः ।
ऐहिकामुष्मिकानर्थव्रातं हित्वा सुखायते ॥ १ ॥

1 We now proceed to describe the blissful aspect of Brahman, knowing which one becomes free from all present and future miseries and obtains bliss

ब्रह्मवित्परमाप्नोति शोकं तरति चात्मवित् ।
रसो ब्रह्मरसं लब्ध्वानन्दीभवति नान्यथा ॥ २ ॥

2 The knower of Brahman becomes Brahman and knower of Atma overcomes all sorrow Brahman is bliss The Atma obtaining Brahmic bliss, becomes bliss This can be obtained in no other way (So says Taittiriya Upanishad)

प्रतिष्ठां विन्दते स्वस्मिन्यदा स्यादथ सोऽभयः ।
कुरुतेऽस्मिन्नन्तरं चेदथ तस्य भयं भवेत् ॥ ३ ॥

3 When one rests in himself, knowing his self to be Brahman, he shakes off all fear and becomes released When he perceives the least distinction in the self he becomes subject to misery

That is the distinction between the worshipper and the worshipped Cf Brihadaranyaka Upanishad *Yo Anyam Devatam Upaste &c*

वायु सूर्यो वह्निरिन्द्रो मृत्युर्जन्मान्तरेऽन्तरम् ।
कृत्वा धर्मं विजानन्तोऽप्यस्माद्भीत्या चरन्ति हि ॥ ४ ॥

4 Notwithstanding that they had acquired religious merit in their previous births, the deities presiding over air, sun, fire, Indra, and death, considered themselves as distinct from Brahman and consequently are carrying on their respective duties in this existence through fear of Brahman

Even death is represented as carrying on his duties not like one having absolute power but as one obediently carrying out the mandates of a higher power He brought upon himself this servitude on account of his error in Brahmic conception viz, conceiving Brahman as distinct from himself The Upanishads mean that those who identify themselves with Brahman get to a state far beyond that of Yama, the Lord of death See note under 1 7

आनन्द ब्रह्मणो विद्वान्न बिभेति कुतश्चन ।
एतमेव तपेन्नैषा चिन्ता कर्माग्निसम्भृता ॥ ५ ॥

5 He who has obtained direct knowledge of Brahmic bliss is never in fear of anything He is never troubled with thoughts of *good* and bad actions which consume others like fire, (Taittiriya Upanishad)

एव विद्वान्कर्मणी द्वे हित्वाऽऽत्मान स्मरेत्सदा ।
कृते च कर्मणी स्वात्मरूपेणैवैष पश्यति ॥ ६ ॥

6 Giving up the idea of good and bad deeds, an enlightened man is always engaged in meditation on the self and looks upon all his actions as partaking of the nature of the self

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ७ ॥

7 To him who has seen Brahman who is known variously as the lower and the higher, the fetters of the heart are broken, all doubts vanish and all his works are destroyed

तमेव विद्वानत्येति मृत्यु पन्था न चेतर ।
ज्ञात्वा देव पाशहानि क्षीणे क्लेशैर्न जन्मभाक् ॥ ८ ॥

8 Only the knower of Brahman surmounts death There is no other road to release After realising the self, all bondages disappear, sorrows vanish and there is no rebirth

देव मत्वा हर्षशोकौ जहात्यत्रैव धैर्यवान् ।
नैन कृताकृते पुण्यपापे तापयत कश्चित् ॥ ९ ॥

9 The spiritual hero knowing Brahman gives up pleasures and sorrows in this life only He is never distressed with thoughts of good and bad deeds done or left undone

इत्यादिश्रुतयो वह्वथ पुराणै स्मृतिभि सह ।
ब्रह्मज्ञानेऽनर्थहानिमानन्द चाप्यघोषयन् ॥ १० ॥

10 Thus all such holy scriptures e g, Srutis, Smritis and Puranas, unite in proclaiming that knowledge of Brahman means the destruction of all sorrows and attainment of bliss

आनन्दस्त्रिविधो ब्रह्मानन्दो विद्यासुख तथा ।
विषयानन्द इत्यादौ ब्रह्मानन्दो विविच्यते ॥ ११ ॥

11 Bliss is said to be of three kinds, bliss of Brahman, bliss of knowledge and bliss of objects Of these Brahmic bliss is described here

आनन्द ब्रह्मणो विद्वान्न बिभेति कुतश्चन ।
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विषयानन्द इत्यादौ ब्रह्मानन्दो विविच्यते ॥ ११ ॥

11 Bliss is said to be of three kinds, *bliss* of Brahman, bliss of knowledge and *bliss of* objects Of these Brahmic bliss is described *here*

भृगु पुत्र पितु श्रुत्वा वरुणाद्ब्रह्मलक्षणम् ।
अन्नप्राणमनोबुद्धीस्त्यक्त्वानन्द विजज्ञिवान् ॥ १२ ॥

12 Learning the indications of Brahman, from his father Varuna, Bhrigu the son realised him that was reflected in the sheath of bliss, as Brahman, eliminating the sheaths of food, Prana, mind, and intellect as being not-Brahman

आनन्दादेव भूतानि जायन्ते तेन जीवनम् ।
तेषा लयश्च तत्रातो ब्रह्मानन्दो न सशय ॥ १३ ॥

13 All living beings are born from bliss, are maintained in bliss and become latent in bliss Therefore there is no doubt that Brahman is bliss

भूतोत्पत्ते पुरा भूमा त्रिपुटीद्वैतवर्जनात् ।
ज्ञातृज्ञानज्ञेयरूपा त्रिपुटी प्रलये हि नो ॥ १४ ॥

14 Before evolution of the elements, there was only the Paramatma (unlimited by time and space) as there was no duality in the form of the triad of the knower, knowledge and the known At dissolution these distinctions also disappear

विज्ञानमय उत्पन्नो ज्ञाता ज्ञानं मनोमय ।
ज्ञेया शब्दादयो नैतत्त्रयमुत्पत्तित पुरा ॥ १५ ॥

15 The sheath of intellect when created is the knower The sheath of mind is the knowledge, and sound &c form the objects of knowledge These did not exist before evolution

त्रयाभावे तु निर्द्वैत पूर्ण एवानुभूयते ।
समाधिसुप्तिमूर्च्छासु पूर्ण सृष्टे पुरा तथा ॥ १६ ॥

16 In the states of enlightened reflection, deep sleep and fainting, the triad is absent, and the impartite secondless Atma alone is experienced Similarly also before evolution

यो भूमा स सुख नाल्पे सुख त्रेधा विभेदिनि ।
सनत्कुमार प्राहैव नारदायातिशोकिने ॥ १७ ॥

17 The sage Sanatkumara told his sorrowing pupil Narada that the unlimited Atma alone is bliss and that in the limited state in the form of the triad (knower, knowledge and the known) there is no bliss

सपुराणान्पञ्च वेदाञ्शास्त्राणि विविधानि च ।
ज्ञात्वाऽप्यनात्मवित्त्वेन नारदोऽतिशुशोच ह ॥ १८ ॥

21 As happiness derived from external objects is encompassed by a thousand miseries it is as good as misery Therefore he said that there was no happiness in duality

ननु द्वैते सुखं मा भूदद्वैतेऽप्यस्ति नो सुखम् ।
अस्ति चेदुपलभ्येत तथा च त्रिपुटी भवेत् ॥ २२ ॥

22 It is now objected "let there be no happiness in duality There is also none in non duality If you say there is, we reply, let it manifest itself and even manifestation necessarily presupposes duality"

मास्त्वद्वैते सुखं किं तु सुखमद्वैतमेव हि ।
किं मानमिति चेन्नास्ति मानाकाङ्क्षा स्वयप्रभे ॥ २३ ॥

23 To this we reply "we grant that there is no bliss in non duality but we contend that non duality is bliss itself No proofs are needed to show this as the secondless one is self conscious" (Hence your objection does not hold good)

स्वप्रभत्वे भवद्वाक्य मानं यस्माद्भवानिदम् ।
अद्वैतमभ्युपेत्यास्मिन्सुख नास्तीति भाषते ॥ २४ ॥

18 Though very learned in the Puranas, five Vedas and various sciences, Narada was full of sorrow as he had no knowledge of his own self Atma

वेदाभ्यासात्पुरा तापत्रयमात्रेण शोकिता ।
पश्चात्त्वभ्यासविस्मारभङ्गगर्वैश्च शोकिता ॥ १९ ॥

19 Before he began the study of the Vedas he suffered from misery common to all (e g, caused by himself, caused by other creatures and caused by superior beings e g deities) But afterwards there was superadded misery arising from study, forgetfulness, loss of self-esteem (on seeing a more learned person) and conceit (on seeing illiterate persons).

सोऽहं विद्वन्प्रशोचामि शोकपारं नयात्र माम् ।
इत्युक्त सुखमेवास्य पारमित्यभ्यधादृषि ॥ २० ॥

20 Narada told Sanatkumara "Oh sage, I am stricken with sorrow, take me across the ocean of misery" The teacher then told Narada that the boundary to this ocean of misery was the bliss of Brahman

सुखं वैषयिक शोकसहस्रेणावृतत्वत ।
दु खमेवेति मत्वाऽऽह नाल्पेऽस्ति सुखमित्यसौ ॥२१॥

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अद्वैतमभ्युपेत्यास्मिन्सुख नास्तीति भाषते ॥ २४ ॥

24 The proof of self-consciousness lies in your very question in which you admit the one without a second and contend against its being bliss

नाभ्युपेम्यहमद्वैत त्वद्वचोनूद्य दूषणम् ।
वच्मीति चेत्तदा ब्रूहि किमासीद्द्वैतत पुरा

25 If you say that you do not admit non-duality but only assume it for argument's sake to refute it, then tell us what there was before duality arose

किमद्वैतमुत द्वैतमन्यो वा कोटिरन्तिम ।
अप्रसिद्धो न द्वितीयोऽनुत्पत्ते शिष्यतेऽग्रिम ॥ २६ ॥

26 *Was there non duality or duality or* something different from both The third is inadmissible as we cannot conceive of something different from duality and non duality You cannot say that there was duality for it had not yet arisen Therefore there remains only non-duality

अद्वैतसिद्धिर्युक्त्यैव नानुभूत्येति चेद्वद ।
निर्दृष्टान्त्वा सदृष्टान्ता वा कोट्यन्तरमत्र नो ॥ २७ ॥

27 If you say that we establish non-duality only through reasoning and not through experience, then we ask you to tell us whether reasoning is or is not accompanied by illustration; for there can be no third assumption

नानुभूतिर्न दृष्टान्त इति युक्तिस्तु शोभते ।
सदृष्टान्तत्वपक्षे तु दृष्टान्त वद मे मतम् ॥ २८ ॥

28 The reason which says that there is neither experience nor illustration is no good Then if you take up the position which admits of reason having an illustration, then give us an illustration acceptable to us

अद्वैत प्रलयो द्वैतानुपलम्भेन सुप्तिवत् ।
इति चेत्सुप्तिरद्वैतेत्यत्र दृष्टान्तमीरय ॥ २९ ॥

29 If you say that during the period of universal destruction there is non-duality as in deep sleep (where there is no recollection of duality) we ask you to give us an example or illustration of your affirmation that there is no duality in deep sleep

दृष्टान्त परसुप्तिश्चेदहो ते कौशल महत् ।
य स्वसुप्तिं न वेत्त्यस्य परसुप्तौ तु का कथा ॥ ३० ॥

30 If you give the sleep of another person as an example, we can only say that we admire your great skill, for while you cannot say what takes place in your own sleep, you profess to know what occurs in another's sleep

निश्चेष्टत्वात्पर सुप्तो यथाऽहमिति चेत्तदा ।
उदाहर्तु सुषुप्तेस्ते स्वप्रभत्व बलाद्भवेत् ॥ ३१ ॥

31 If you say that like yourself, you infer that another is in deep sleep from his absolute inactivity then from the force of your illustration you admit self-consciousness in your sleep

नेन्द्रियाणि न दृष्टान्तस्तथाऽप्यङ्गीकरोषि ताम् ।
इदमेव स्वप्रभत्व यद्भान साधनैर्विना ॥ ३२ ॥

32 In the absence of cognising sense organs and of a proper illustration, you admit the existence of consciousness in the state of sleep That consciousness which remains in the absence of instruments of cognition, is that which is self-conscious during deep sleep

स्तामद्वैतस्वप्रभत्वे वद सुप्तौ सुख कथम् ।
शृणु दु ख तदा नास्ति ततस्ते शिष्यते सुखम् ॥३३॥

33 Setting aside for the time being, the self-consciousness in a state of non-duality, if you ask how there is bliss in sleep, we ask you to listen "In the absence of sorrow, there remains only bliss"

अन्ध सन्नप्यनन्ध स्याद्विद्धोऽविद्धोथ रोग्यपि ।
अरोगीति श्रुति प्राह तच सर्वे जना विदु ॥ ३४ ॥

34 The scriptures teach and it is also a matter of universal experience, that in sleep a blind man is not blind, a wounded man is like one without wounds and an invalid is like the healthy

न दु खाभावमात्रेण सुख लोष्टशिलादिषु ।
द्वयाभावस्य दृष्टत्वादिति चेद्विषम वच ॥ ३५ ॥

35 If you say that from the absence of misery you cannot infer the existence of bliss, because we see neither, in objects like stone or clay, we reply that there is no analogy between the two

मुखदैन्यविकासाभ्या परदु खसुखोहनम् ।
दैन्याद्यभावतो लोष्टे दु खाद्यूहो न सभवेत् ॥ ३६ ॥

36 We can infer misery or happiness from a dejected or smiling face of a second person which is not possible in the case of a man of clay

स्वकीये सुखदु खे तु नोह्नीये ततस्तयो ।
भावो वेद्योनुभूत्यैव तदभावोपि नान्यत ॥ ३७ ॥

37 Moreover one's own happiness and misery are not inferred but directly experienced So also in the case of their absence

तथा सति स्वसुप्तौ च दु खाभावोनुभूतित ।
विरोधिदु खराहित्यात्सुख निर्विघ्नमिष्यताम् ॥ ३८ ॥

38 Such being the case, the absence of misery can be experienced in sleep So in the absence of antagonistic misery bliss may be experienced without any obstacle

महत्तरप्रयासेन मृदुशय्यादिसाधनम् ।
कुत सपाद्यते सुप्तौ सुख चेत्तत्र नो भवेत् ॥ ३९ ॥

39 If no happiness is experienced in sleep, why should people go to the trouble of procuring soft bed and other accessories ?

दु खनाशार्थमेवैतदिति चेद्रोगि था ।
भवत्वरोगिणस्त्वेतत्सुखायैवेति निश्चिनु ॥ ४० ॥

40 If you say that soft bed and other things are meant for the removal of pain, then let invalids get rid of their pain by such means As we know that it is not so, be assured that these are obtained by the healthy people only to procure happiness

तर्हि साधनजन्यत्वात्सुख वैषयिक भवेत् ।
भवत्वेवात्र निद्राया पूर्व शय्यासनादिजम् ॥ ४१ ॥

41 If you say that the happiness thus gained depends upon the various objects e. g, bed &c we say that the pleasure derived before sleep, may be due to the accessories e g, bed &c

निद्राया तु सुख यत्तज्जन्यते केन हेतुना ।
सुखाभिमुखधीरादौ पश्चान्मज्जेत्परे सुखे ॥ ४२ ॥

42 But the happiness enjoyed during sleep is not derived from anything Before sleep a man may put himself in a mood expecting happiness which becomes merged in happiness of a higher order during sleep

जाग्रद्व्यावृत्तिभि श्रान्तो विश्रम्याथ विरोधिनि ।
अपनीते स्वस्थचित्तोऽनुभवेद्विषये सुखम् ॥ ४३ ॥

43 A man becoming tired of being engaged in worldly concerns, lies down on his bed and getting rid of the obstacles for happiness, keeps his mind calm and enjoys the pleasures of resting quietly in bed

आत्माभिमुखधीवृत्तौ स्वानन्द प्रतिबिम्बति ।
अनुभूयैनमत्रापि त्रिपुट्या श्रान्तिमाप्नुयात् ॥ ४४ ॥

44 Turning his thoughts towards his inner self he sees the reflected bliss of the self Even here he becomes tired of the pleasure due to the external objects e g, bed &c on account of the triad of the enjoyer, the enjoyment and the enjoyed

तच्छ्रमस्यापनुत्त्यर्थं जीवो धावेत्परात्मनि ।
तेनैक्य प्राप्य तत्रत्यो ब्रह्मानन्द स्वय भवेत ॥ ४५ ॥

45 To get rid of this fatigue, the Jiva runs towards his real self and becoming one with it enjoys the bliss of Brahman in sleep

दृष्टान्ता शकुनि श्येन कुमारश्च महान्नृप ।
महाब्राह्मण इत्येते सुप्त्यानन्दे श्रुतीरिता ॥ ४६ ॥

46 The scriptures adduce the following five examples to illustrate the bliss enjoyed in sleep Eagle, falcon, infant, great king and a learned knower of Brahman

शकुनि सूत्रबद्ध सन्दिक्षु व्यापृत्य विश्रमम् ।
अलब्ध्वा बन्धनस्थान हस्तस्तम्भाद्युपाश्रयेत् ॥ ४७ ॥

47 An eagle tied with string, flying here and there, and finding no resting place, comes back and rests on the wrist or a post to which it is tied

जीवोपाधिमनस्तद्वद्धर्माधर्मफलाप्तये ।
स्वप्ने जाग्रति च भ्रान्त्वा क्षीणे कर्मणि लीयते ॥४८॥

48 Similarly mind the associate of Jiva is engaged in dreaming and waking states in trying to obtain fruits of good and bad deeds and when the illusory works cease the mind becomes merged in ignorance (from which it arose)

That is the Jiva then becomes one with Paramatma

श्येनो वेगेन नीडैकलम्पट शयितु व्रजेत् ।
जीव सुप्त्यै तथा धावद्ब्रह्मानन्दैकलम्पट ॥ ४९ ॥

49 Just as the falcon (when tired after its exertions) soon runs towards its nest with the intention of resting there, so the Jiva tries to procure sleep with the desire of enjoying Brahmic felicity

अतिबाल स्तन पीत्वा मृदुशय्यागतो हसन् ।
रागद्वेषाद्यनुत्पत्तेरानन्दैकस्वभावभाक् ॥ ५० ॥

50 An infant having taken the breast lying smiling in its soft bed and not being troubled by any likes and dislikes, goes to sleep enjoying the natural bliss of self

महाराज सार्वभौम सतृप्त सर्वभोगत ।
मानुषानन्दसीमान प्राप्यानन्दैकमूर्तिभाक् ॥ ५१ ॥

51 A great king-emperor becoming satisfied with having enjoyed all possible human pleasures remains as if he had become one with bliss itself.

महाविप्रो ब्रह्म वेदी कृतकृत्यत्वलक्षणाम् ।
विद्यानन्दस्य परमा काष्ठा प्राप्यावतिष्ठते ॥ ५२ ॥

52 A learned Brahmin having realised Brahman, having done everything that has to be

done and having attained to the supreme goal of the bliss of learning, sits unmoved by anything (Similarly one in deep slumber enjoys supreme bliss)

मुग्धबुद्धातिबुद्धाना लोके सिद्धा सुखात्मता ।
उदाहृतानामन्ये तु दु खिनो न सुखात्मका ॥ ५३ ॥

53 Only three examples are taken, of infants among the ignorant, of an emperor among men having discrimination and of a knower of Brahman among the very learned and wise, because these are well recognised to be happy Others being subject to misery and not happy at all

कुमारादिवदेवाय ब्रह्मानन्दैकतत्पर ।
स्त्रीपरिष्वक्तवद्वेद न बाह्य नापि चान्तरम् ॥ ५४ ॥

54 Like the infant and others a man in deep sleep is enjoying Brahmic felicity He knows nothing external and internal, like a person who is embracing his wife

बाह्य रथ्यादिक वृत्त गृहकृत्य यथान्तरम् ।
तथा जागरण बाह्य नाडीस्थ स्वप्न आन्तर ॥ ५५ ॥

49 Just as the falcon (when tired after its exertions) soon runs towards its nest with the intention of resting there, so the Jiva tries to *procure sleep with the desire of enjoying Brahmic* felicity

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उदाहृतानामन्ये तु दु खिनो न सुखात्मका ॥ ५३ ॥

53 Only three examples are taken, of infants among the ignorant, of an emperor among men having discrimination and of a knower of Brahman among the very learned and wise, because these are well recognised to be happy Others being subject to misery and not happy at all

कुमारादिवदेवाय ब्रह्मानन्दैकतत्पर ।
स्त्रीपरिष्वक्तवद्वेद न बाह्य नापि चान्तरम् ॥ ५४ ॥

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तथा जागरण बाह्य नाडीस्थ स्वप्न आन्तर ॥ ५५ ॥

55 Just as what takes place in the high street is external and what takes place in the house internal so what occurs in the waking state is external and what occurs in dreams resulting from latent impressions, is internal

पितापि सुप्तावपितेत्यादौ जीवत्ववारणात् ।
सुप्तौ ब्रह्मैव नो जीव ससारित्वासमीक्षणात् ॥ ५६ ॥

56 According to scriptures (Brihadaranyaka Upanishad) a father ceases to be a father in sleep Jiva loses his individuality in sleep and becomes Brahman himself as there is a complete absence of all worldly concerns

पितृत्वाद्यभिमानो य सुखदु खाकर स हि ।
तस्मिन्नपगते तीर्ण सर्वाञ्छोकान्भवत्ययम् ॥ ५७ ॥

57 The attachment to such ideas as "I am a father" &c is the cause of all pleasures and sorrows When such attachment is lost, the man is past all sorrows

सुषुप्तिकाले सकले विलीने तमसाऽऽवृत ।
सुखरूपमुपैतीति ब्रूते ह्याथर्वणी श्रुति ॥ ५८ ॥

58 Kaivalya Upanishad says "When the

whole universe is in a latent state during deep sleep, the Jiva who is covered with ignorance becomes blissful

सुखमस्वाप्समत्राह न वै किंचिद्वेदिषम् ।
इति सुप्ते सुखाज्ञाने परामृशति चोत्थित ॥ ५९ ॥

59 As a matter of common experience, we hear a man waking from deep sleep, saying that he was happy in sleep and that he knew nothing

परामर्शोनुभूतेस्तीत्यासीदनुभवस्तदा ।
चिदात्मत्वात्स्वतो भाति सुखमज्ञानधीस्तत ॥ ६० ॥

60 As recollection depends upon prior experience, we infer that there was an experience of happiness and of ignorance in sleep The experience of bliss of the ever existing entity is due to its self consciousness (and depends upon no instrumentality) It is the same consciousness that reveals the ignorance covering bliss

When a man wakes from sleep, he remembers having experienced unqualified bliss during sleep Since all through wakeful state, he behaves like one not knowing his blissful nature as revealed in sleep, he betrays

his ignorance or Avidya which in its positive aspect brings him face to face with this world and in its negative aspect abolishes the world altogether during sleep Hence the expression of his experience during sleep in the terms ' I knew nothing must be taken to point not to the existence of positive Avidya during sleep but to the fact that the man in his waking moments feels that he was not conscious during his sleep of the world which now surrounds him

ब्रह्म विज्ञानमानन्दामिति वाजसनेयिन ।
पठन्त्यत स्वप्रकाश सुख ब्रह्मैव नेतरत् ॥ ६१ ॥

61 Vajasaneyin Upanishad says that Brahman is of the nature of consciousness and bliss Therefore blissful self-luminousness is Brahman himself

यदज्ञान तत्र लीनौ तौ विज्ञानमनोमयौ ।
तयोर्हि विलयावस्था निद्राऽज्ञान च सैव हि ॥ ६२ ॥

62 The state in which the intellectual and mental sheaths become latent is known as ignorance The latent condition of these two sheaths is deep sleep and therefore sleep is said to be ignorance

विलीनघृतवत्पश्चात्स्याद्विज्ञानमयो घन ।
विलीनावस्थ आनन्दमयशब्देन कथ्यते ॥ ६३ ॥

63 Just as melted butter becomes solid again the intellectual sheaths become patent after sleep is over That state in which it is latent is known as the blissful sheath

सुप्तिपूर्वक्षणे बुद्धिवृत्तिर्या सुखबिम्बिता ।
सैव तद्बिम्बसहिता लीनानन्दमयस्तत ॥ ६४ ॥

64 That intellectual operation which just prior to sleep is permeated with a reflection of bliss, becomes latent in sleep in conjunction with that reflected bliss and is known as the sheath of bliss

We prefer to think that Avidya itself is the sheath of bliss

अन्तर्मुखो य आनन्दमयो ब्रह्मसुख तदा ।
भुङ्क्ते चिद्बिम्बयुक्ताभिरज्ञानोत्पन्नवृत्तिभि ॥ ६५ ॥

65 The internally directed sheath of bliss enjoys Brahmic bliss in sleep in conjunction with reflected consciousness and with modifications of ignorance (in which Satva quality predominates)

अज्ञानवृत्तय सूक्ष्मा विस्पष्टा बुद्धिवृत्तय ।
इति वेदान्तसिद्धान्तपारगा प्रवदन्ति हि ॥ ६६ ॥

66 The modifications of Ignorance are very subtle, whereas those of intellect are gross Thus say those well versed in Vedantic lore

माण्डूक्यतापनीयादिश्रुतिष्वेतदतिस्फुटम् ।
आनन्दमयभोक्तृत्वं ब्रह्मानन्दे च भोग्यता ॥ ६७ ॥

67 Mandookya and Tapaniya Upanishads explain this fully Therefore we can predicate the capability of enjoying, to the sheath of bliss, and the capability of being enjoyed to the bliss of Brahman

As regards the purely gratuitous nature of the assumption of Avidya in sleep, refer to note under stanza 60

एकीभूत सुषुप्तस्थ प्रज्ञानघनतां गत ।
आनन्दमय आनन्दभुक्चेतोमयवृत्तिभि ॥ ६८ ॥

68 The sheath of bliss being attached to the state of sleep and becoming one with the intellectual sheath which has become latent in sleep and partaking of the nature of pure consciousness, enjoys Brahmic bliss through the subtle operations of reflected consciousness

विज्ञानमयमुख्यैर्यो रूपैर्युक्त पुराधुना ।
स लयेनैकतां प्राप्तो बहुतन्दुलपिष्टवत् ॥ ६९ ॥

69 That self which in the waking state is made up of different sheaths, becomes merged into one, owing to the various sheaths becoming latent in sleep, just as the grains of rice lose their individuality when reduced to powder

प्रज्ञानानि पुरा बुद्धिवृत्तयोऽथ घनोऽभवन् ।
घनत्वं हिमबिन्दूनामुदग्देशे यथा तथा ॥ ७० ॥

70 The various intellectual operations by which external objects are cognised during the waking state become merged into pure consciousness during sleep, just as in the northern countries drops of rain become consolidated into one solid mass of ice

We are sorry for this too realistic description of Avidya persisting in sleep, as an entity Refer to note under stanza 60

तद्घनत्वं साक्षिभावं दुःखाभावं प्रचक्षते ।
लौकिकास्तार्किका यावद् दुःखवृत्तिविलोपनात् ॥ ७१ ॥

71 That which Vedantins speak of as the state of being witness, is referred to as the absence of misery by the common people and the logicians, seeing that in the state of sleep all

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तद्घनत्व साक्षिभाव दु खाभाव प्रचक्षते ।
लौकिकास्तार्किका यावद् दु खवृत्तिविलोपनात ॥ ७१ ॥

71 That which Vedantins speak of as the state of being witness, is referred to as the absence of misery by the common people and the logicians, seeing that in the state of sleep all

intellectual operations giving rise to sorrow become latent

अज्ञानविम्बिता चित्स्यान्मुखमानन्दभोजने ।
भुक्त्वा ब्रह्मसुखं त्यक्त्वा बहिर्यात्यथ कर्मणा ॥ ७२ ॥

72 The means for the enjoyment of bliss in sleep is the consciousness reflected in ignorance When compelled through the force of his good and bad deeds to give up the enjoyment of bliss, he comes back to the waking state

कर्म जन्मान्तरेऽभूद्यत्तद्योगाद्बुध्यते पुनः ।
इति कैवल्यशाखायां कर्मजो बोध ईरितः ॥ ७३ ॥

73 The Kaivalya Upanishad says that from the effects of works in former births, a person passes from sleep to wakefulness

कंचित्कालं प्रबुद्धस्य ब्रह्मानन्दस्य वासना ।
अनुगच्छेद्यतस्तूष्णीमास्ते निर्विषयं सुखी ॥ ७४ ॥

74 The impression of having enjoyed Brahmic bliss in sleep remains for a short time, with a person awakened from sleep This is proved by the fact that though not affected by external objects he will feel happiness while in a state of mental inactivity

कर्मभि प्रेरित पश्चान्नानादु खानि भावयन् ।
शनैर्विस्मरति ब्रह्मानन्दमेषोऽखिलो जन ॥ ७५ ॥

75 Being prompted by their past actions to think of all sorts of miseries, all people gradually forget the Brahmic felicity in the waking condition

प्रागूर्ध्वमपि निद्राया पक्षपातो दिने दिने ।
ब्रह्मानन्दे नृणा तेन प्राज्ञोऽस्मिन्विवदेत क ॥ ७६ ॥

76 Every day a man shows his partiality for Brahmic bliss by his behaviour before and after sleep Hence, which man of sense will dispute the blissful nature of sleep?

ननु तूर्ष्णीं स्थितौ ब्रह्मानन्दश्चेद्भाति लौकिका ।
अलसाश्चरितार्था स्यु शास्त्रेण गुरुणात्र किम् ॥७७॥

77 An opponent now says "If Brahmic bliss is enjoyed in a state of mere mental inactivity then all common men and dull people may be said to have realised the purpose of existence What good are the Vedantic scriptures and teachers?"

बाढ ब्रह्मेति विद्युश्चेत्कृतार्थास्तावतैव ते ।
गुरुशास्त्रे विनात्यन्त गम्भीर ब्रह्म वेत्ति क ॥ ७८ ॥

78 (To this we reply), "what you say will be true if the bliss is recognised to be Brahman By such true knowledge they will attain their ends But who can know the profound Brahman without the help of scriptures and teachers?

जानाम्यहं त्वदुक्त्याद्य कुतो मे न कृतार्थता ।
शृण्वत्र त्वादृशो वृत्तं प्राज्ञंमन्यस्य कस्यचित् ॥ ७९ ॥

79 If you should say "Now from your words, I understand Brahman, why have I not realised the aim of existence?", listen to the story of one who like you fancied himself to be a learned man

चतुर्वेदविदे देयमिति श्रृण्वन्नवोचत ।
वेदाश्चत्वार इत्येव वेद्मि मे दीयतां धनम् ॥ ८० ॥

80 Hearing that a reward was offered to one who knew the four Vedas, a person claimed the reward on the plea that he knew there were four Vedas

सङ्ख्यामेवैष जानाति न तु वेदानशेषतः ।
यदि तर्हि त्वमप्येवं नाशेषं ब्रह्म वेत्सि हि ॥ ८१ ॥

81 If you say that he only knew how many Vedas there were and not the Vedas themselves fully (and that therefore he was not entitled to the reward) we reply that you also do not know Brahman completely

अखण्डैकरसानन्दे मायातत्कार्यवर्जिते ।
अशेषत्वसशेषत्ववार्तावसर एव क ॥ ८२ ॥

82 (It is again objected) " In the case of impartite and full Bliss devoid of Maya and its actions, what room is there to speak of an incomplete or complete knowledge ?"

शब्दानेव पठस्याहो तेषामर्थं च पश्यसि ।
शब्दपाठेऽर्थबोधस्ते सपाद्यत्वेन शिष्यते ॥ ८३ ॥

83 (The Vedantin asks in turn) " Do you simply utter the words referring to Brahman or do you speak with a knowledge of the meaning of such words ? In the former case, the knowledge of the meaning of the words has yet to be acquired by you

अर्थे व्याकरणाद्बुद्धे साक्षात्कारोऽवशिष्यते ।
स्यात्कृतार्थत्वधीर्यावत्तावद्गुरुमुपास्व भो ॥ ८४ ॥

84 If you understand the meaning with the aid of Grammar and other sciences, the direct knowledge of Brahman has still to be acquired and you must continue serving your teacher till you acquire such knowledge and feel that there is left nothing to be done

आस्तामेतद्यत्र यत्र सुख स्याद्विषयैर्विना ।
तत्र सर्वत्र विद्धचेता ब्रह्मानन्दस्य वासनाम् ॥ ८५ ॥

85 Leaving this aside for the present, know this general rule that whenever in the absence of objects you feel happiness, it proceeds, directly from Brahmic bliss

विषयेष्वपि लब्धेषु तदिच्छोपरमे सति ।
अन्तर्मुखमनोवृत्तावानन्द प्रतिबिम्बति ॥ ८६ ॥

86 When the desires for external objects become quiescent as when they have been secured and the mental operations are directed inwards Brahmic bliss is reflected therein (This is known as bliss arising from objects)

ब्रह्मानन्दो वासना च प्रतिबिम्ब इति त्रयम ।
अन्तरेण जगत्यस्मिन्नानन्दो नास्ति कश्चन ॥ ८७ ॥

87 In this world there is no bliss other than the three following kinds *viz* , Brahmic bliss, bliss experienced during mental inactivity and bliss derived from mental operation on external objects

तथा च विषयानन्दो वासनानन्द इत्यमू ।
आनन्दौ जनयन्नास्ते ब्रह्मानन्द स्वयप्रभ ॥ ८८ ॥

88 Of these three, the bliss of Brahman remains self-conscious giving rise to bliss caused by external objects and bliss felt during mental inactivity

श्रुतियुक्त्यनुभूतिभ्य स्वप्रकाशचिदात्मके ।
ब्रह्मानन्दे सुप्तिकाले सिद्धे सत्यन्यदा शृणु ॥ ८९ ॥

89 The existence of Brahmic bliss of the nature of self luminous consciousness is established by scriptures, by reasoning and by one's own experience

य आनन्दमय सुप्तौ स विज्ञानमयात्मताम् ।
गत्वा स्वप्न प्रबोध वा प्राप्नोति स्थानभेदत ॥ ९० ॥

90 The self of the nature of sheath of bliss during sleep, becoming united with the

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90 The self of the nature of sheath of bliss during sleep, becoming united with the

sheath of intellect, changes his state and passes either into that of dream or of wakefulness on account of change of places

This is the exoteric way of explaining the three states with reference to the body The Jiva or individual soul is conceived to be in the states of wakeful ness, dream and dreamless sleep when seated in the eye, in the throat and in the heart respectively

नेत्रे जागरण कण्ठे स्वप्न सुप्तिर्हृदम्बुजे ।
आपादमस्तक देह व्याप्य जागर्ति चेतन ॥ ९१ ॥

91 When Jiva is seated in the eye, the state is said to be that of wakefulness When confined to the throat dreamy state and when confined to the lotus of the heart, sleep The Jiva pervading the whole gross body from head to foot, keeps awake

देहतादात्म्यमापन्नस्तप्ताय पिण्डवत्तत ।
अह मनुष्य इत्येव निश्चित्यैवावातिष्ठते ॥ ९२ ॥

92 In that state (i e, wakefulness) the Jiva identifies himself with the body, like fire in a heated iron ball and by mental superimposition of qualities, comes to feel " I am a man "

उदासीन सुखी दु खीत्यवस्थात्रयमेत्यसौ ।
सुखदु खे कर्मकार्ये त्वौदासीन्य स्वभावत ॥ ९३ ॥

93 The Jiva feels the three states of indifference, pleasure and pain The two last are the results of good and bad deeds and the first is the natural condition

बाह्यभोगान्मनोराज्यात्सुखदु खे द्विधा मते ।
सुखदु खान्तरालेषु भवेत्तूष्णीमवस्थिति ॥ ९४ ॥

94 Pleasure and pain are of two kinds, being caused by the enjoyment of external objects and by mental creations The intervals between pleasure and pain constitute the state of indifference

न कापि चिन्ता मेस्त्यद्य सुखमास इति ब्रुवन् ।
औदासीन्ये निजानन्दभान वक्त्यखिलो जन ॥ ९५ ॥

95 When a man says "I have no cares now and I rest in a state of happiness" he simply expresses the natural bliss of self in a state of indifference This is well known to all people

अहमस्मीत्यहकारसामान्याच्छादितत्वत ।
निजानन्दो न मुख्योऽय किं त्वसौ तस्य वासना ॥९६॥

sheath of intellect, changes his state and passes either into that of dream or of wakefulness on account of change of places

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निजानन्दो न मुख्योऽय किं त्वसौ तस्य वासना ॥९६॥

96 As the natural bliss of self is covered by the idea of egoism, it is not the essential Brahmic bliss but only its impression (shadow as it were)

नीरपूरितभा   बाह्ये शैत्य न तज्जलम् ।
किं तु नीरगुणस्तेन नीरसत्तानुमीयते ॥ ९७ ॥

97 For example The outside of a pot full of water feels cold though there is no water actually there From the cold feeling, the fact of the pot being full of water is inferred

यावद्यावदहंकारो विस्मृतोऽभ्यासयोगत ।
तावत्तावत्सूक्ष्मदृष्टेर्निजानन्दोऽनुमीयते ॥ ९८ ॥

98 Similarly when through repeated practice one forgets one's own egoism, he can almost intuitively infer his own natural bliss

सर्वात्मना विस्मृत सन्सूक्ष्मता परमा व्रजेत् ।
अलीनत्वान्न निद्रैषा ततो देहोऽपि नो पतेत् ॥ ९९ ॥

99. When the egoism is absolutely forgotten, the internal organ becomes extremely subtle As the mind does not become latent, this condi

tion is not one of sleep and the body does not fall to the ground

न द्वैत भासते नापि निद्रा तत्रास्ति यत्सुखम् ।
स ब्रह्मानन्द इत्याह भगवानर्जुन प्रति ॥ १०० ॥

100 Sri Krishna told Arjuna that, to be Brahmic bliss in which there is neither perception of duality nor sleep and one feels intensely blissful

शनै शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसस्थ मन कृत्वा न किंचिदपि चिन्तयेत् ॥१०१॥

101 Little by little let him control his mind by means of reason held in steadiness Keeping the mind fixed on the self let him not think of anything

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वश नयेत् ॥ १०२ ॥

102 Whenever the fickle and unsteady mind wanders away let him control it and bring t back subdued, to the self

प्रशान्तमनस ह्येन योगिन सुखमुत्तमम् ।
उपैति शान्तरजस ब्रह्मभूतमकल्मषम् ॥ १०३ ॥

103 Supreme bliss is for that Yogi whose mind is calm, whose passion is controlled, who has become Brahman and who is sinless (i e in whom there is not a particle of the sense of duality left)

यत्रोपरमते चित्त निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मान पश्यन्नात्मनि तुष्यति ॥ १०४ ॥

104 When the mind is quiescent, controlled by the practice of Yoga, when he sees the self by the self and in the self is satisfied

सुखमात्यन्तिक यत्तद्बुद्धिग्राह्यमतीन्द्रियम ।
वेत्ति यत्र न चैवाय स्थितश्चलति तत्त्वत ॥ १०५ ॥

105 When he knows that infinite joy which being beyond the senses, can be grasped by reason, and established therein he moves not from the reality

य लब्ध्वा चापर लाभ मन्यते नाधिक तत ।
यस्मिन्स्थितो न दु खेन गुरुणापि विचाल्यते ॥१०६॥

106 Having obtained it, he thinks there is nothing superior to it that can be gained Wherein established no pain however great can stagger him

तं विद्यादु खसंयोगवियोग योगसञ्ज्ञितम् ।
स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥१०७॥

107 This disconnection from union with pain is called Yoga (union) This Yoga must be practiced with firm conviction and steady thoughts

युञ्जन्नेव सदात्मान योगी विगतकल्मष ।
सुखेन ब्रह्मसस्पर्शमत्यन्त सुखमश्नुते ॥ १०८ ॥

108 Ever united with Atma, the Yogi with mind without blemish (i e, free from all sense of duality) attains to the bliss arising from oneness with Brahman and finally to supreme emancipation

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।
मनसो निग्रहस्तद्वद्भवेदपरिखेदत ॥ १०९ ॥

109 Just as sea water can be taken up drop by drop at the end of a piece of straw and sprinkled here and there, which may end in the course of ages in the drying up of the ocean, so control of mind can be obtained without much difficulty in the course of ages by slow practice

103 Supreme bliss is for that Yogi whose mind is calm, whose passion is controlled, who has become Brahman and who is sinless (i e in whom there is not a particle of the sense of duality left)

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त विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
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109 Just as sea water can be taken up drop by drop at the end of a piece of straw and sprinkled here and there, which may end in the course of ages in the drying up of the ocean, so control of mind can be obtained without much difficulty in the course of ages by slow practice

We believe there is a vein of irony here The plain meaning seems to be that one has to take the greatest pains to control the mind as otherwise it would be as hopeless as the attempt of the sparrow to empty the sea drop by drop

बृहद्रथस्य राजर्षे शाकायन्यो मुनि सुखम् ।
प्राह मैत्राख्यशाखाया समाध्युक्तिपुर सरम ॥ ११० ॥

110 In the Maitrayani branch of the Yajur Veda the sage Sakayanya discoursed to the kingly sage Brihadratha about the bliss connected with enlightened reflection (Samadhi)

यथा निरिन्धनो वह्नि स्वयोनावुपशाम्यति ।
तथा वृत्तिक्षयाच्चित्त स्वयोनावुपशाम्यति ॥ १११ ॥

111 Just as fire having burnt up the fuel becomes latent in its own cause, so the mind deprived of its operations becomes latent in its own cause (i e, the Satva Guna)

स्वयोनावुपशान्तस्य मनस सत्यकामिन ।
इन्द्रियार्थविमूढस्यानृता कर्मवशानुगा ॥ ११२ ॥

112 The happiness and misery which may accrue as a result of the fructification of one's

deeds appear unreal to the mind which is insentient to objects affecting the senses, which is latent in its cause the satva guna, and which is desirous of seeking the self

चित्तमेव हि ससारस्तत्प्रयत्नेन शोधयेत् ।
यच्चित्तस्तन्मयो मर्त्यो गुह्यमेतत्सनातनम ॥ ११३ ॥

113 The mind is virtually the external world (giving rise to pleasure and pain) Endeavours should be made to purify it It is an ancient truth preserved as a secret that the mind assumes the forms it is engaged in perceiving

In perception it is the same mind that while remaining as the subject becomes simultaneously the object of perception Otherwise the problem of external perception is insoluble (Vide Deussen's Elements of Metaphysics) Hence an important corollary follows viz , a man first creates the objective world, then chooses a portion of it to engage his affection and then identifies their interests with his own, feeling pleasure and pain as their conditions change, though such changes should not, properly speaking, affect him

चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ।
प्रसन्नात्मात्मनि स्थित्वा सुखमक्षयमश्नुते ॥ ११४ ॥

114 By purification of the mind, one

destroys the good and evil resulting from one's deeds The pure minded person seeing himself seated in Brahma, enjoys never ending bliss

समासक्त यथा चित्त जन्तोर्विषयगोचरे ।
यद्येव ब्रह्मणि स्यात्तत्को न मुच्येत बन्धनात् ॥११५॥

115 If one's mind is fixed on Brahman with the same intentness with which common people engage their minds on external objects, who can fail to be released from bondage ?

मनो हि द्विविध प्रोक्त शुद्ध चाशुद्धमेव च ।
अशुद्ध कामसपर्कांच्छुद्ध कामविवर्जितम् ॥ ११६ ॥

116 Mind is of two kinds, impure when filled with desires and passions and pure when free from them

मन एव मनुष्याणा कारण बन्धमोक्षयो ।
बन्धाय विषयासक्त मुक्त्यै निर्विषय स्मृतम् ॥११७॥

117 Mind alone is the cause of bondage and release of persons. Bondage when attached to objects and release when there is no attachment to objects

समाधिनिर्धूतमलस्य चेतसो
निवेशितस्यात्मनि यत्सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा
स्वयं तदन्तःकरणेन गृह्यते ॥ ११८ ॥

118 The bliss experienced by minds established in Atma and freed from all impurities through enlightened reflection, is impossible to be described in words It can only be grasped by the internal organ

यद्यप्यसौ चिरं कालं समाधिर्दुर्लभो नृणाम् ।
तथापि क्षणिको ब्रह्मानन्दं निश्चाययत्यसौ ॥ ११९ ॥

119 Though it is impossible for men to remain in the state of enlightened reflection (Samadhi) for a long time, still even the momentary abiding in that condition, convinces one of the nature of Brahmic bliss

श्रद्धालुर्व्यसनी योऽत्र निश्चिनोत्येव सर्वथा ।
निश्चिते तु सकृत्तस्मिन्विश्वसित्यन्यदाप्ययम् ॥ १२० ॥

120 A person having faith in the reality of bliss during enlightened reflection, though experiencing such bliss only momentarily, is convinced of its existence at other times also

तादृक्पुमानुदासीनकालेऽप्यानन्दवासनाम् ।
उपेक्ष्य मुख्यमानन्द भावयत्येव तत्पर ॥ १२१ ॥

121 Such a person disregarding the shadow of bliss obtained during mental inactivity, will fix his attention on the supreme bliss and will strive after it

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि ।
तदेवास्वादयत्यन्त परसङ्गरसायनम् ॥ १२२ ॥

122 Just as a woman loving one, other than her husband will always have pleasurable ideas of her intercourse with him, though engaged all the while in her household duties, (See IX 84)

एव तत्त्वे परे शुद्धे धीरो विश्रान्तिमागत ।
तदेवास्वादयत्यन्तर्बहिर्व्यवहरन्नपि ॥ १२३ ॥

123 So the wise man enjoying rest in the supreme reality may be engaged in worldly affairs but will always be tasting the Brahmic bliss

धीरत्वमक्षप्राबल्येऽप्यानन्दास्वादवाञ्छया ।
तिरस्कृत्याखिलाक्षाणि तच्चिन्ताया प्रवर्तनम् ॥ १२४ ॥

124 Real heroism consists in repressing the senses though they be in the height of their vigour, and in directing the mind towards the self with a view to taste Brahmic bliss

भारवाही शिरोभार मुक्त्वास्ते विश्रम गत ।
ससारव्यापृतित्यागे तादृग्बुद्धिस्तु विश्रम ॥ १२५ ॥

125 Repose consists in the feeling of freedom from bondage of worldly affairs, just as a man carrying a load on his head feels repose when the load is taken off his head

विश्रान्ति परमा प्राप्तस्त्वौदासीन्ये यथा तथा ।
सुखदु खदशाया च तदानन्दैकतत्पर ॥ १२६ ॥

126 The man who has obtained supreme repose will have his thoughts fixed on the supreme bliss while engaged in worldly concerns giving rise to pleasures and pains, no less than when in a state of indifference

अग्निप्रवेशहेतौ धी शृङ्गारे यादृशी तथा ।
धीरस्योदेति विषयेऽनुसधानविरोधिनि ॥ १२७ ॥

127 Just as a man about to enter the fire never thinks of adorning his person so a wise

तादृक्पुमानुदासीनकालेऽप्यानन्दवासनाम् ।
उपेक्ष्य मुख्यमानन्दं भावयत्येव तत्परः ॥ १२१ ॥

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धीरस्योदेति विषयेऽनुसधानविरोधिनि ॥ १२७ ॥

127 Just as a man about to enter the fire never thinks of adorning his person so a wise

man bent upon obtaining Brahmic bliss will look upon the external objects as his enemies and obstacles in the way of his meditation of the bliss

अविरोधिसुखे बुद्धि स्वानन्दे च गमागमौ ।
कुर्वन्न्यास्ते क्रमादेषा काकाक्षिवदितस्तत ॥ १२८ ॥

128 But in the case of worldly enjoyments which are not inimical to the bliss of self, he looks at them alternately with Brahmic bliss, just as a crow turns its eye from one object to the other

The meaning is that while Satvic (pure) enjoyments will allow one to keep Brahmic bliss in sight, Rajasic and Tamasic (i e) impure pleasure will rivet the mind so as not to allow it to turn towards supreme bliss

एकैव दृष्टि काकस्य वामदक्षिणनेत्रयो ।
यात्यायात्येवमानन्दद्वये तत्त्वविदो मति ॥ १२९ ॥

129 The mind of a wise man looks upon bliss of Brahman and bliss derived from objects as one and the same, just as the right and the left eyes of a crow perceive only one object at a time

भुञ्जानो विषयानन्दम् ब्रह्मानन्द च तत्त्ववित् ।
द्विभापाभिज्ञवद्विद्यादुभौ लौकिकवैदिकौ ॥ १३० ॥

130 The knower of truth who is enjoying the bliss of Brahman taught in scriptures and the bliss derived from things worldly, knows them both in the same way as one who knows two languages

दुःखप्राप्तौ न चोद्वेगो यथापूर्वं यतो द्विदृक् ।
गङ्गामग्नार्धकायस्य पुंसः शीतोष्णधीर्यथा ॥ १३१ ॥

131 When any misery overtakes a man who has both spiritual and worldly experiences, it will not affect him in the same way as it would have done before the dawn of knowledge He will feel misery (on account of embodiment) and happiness (on account of enlightenment) like one whose body is half immersed in the cold water of Ganges, feels both cold and hot at the same time

इत्थं जागरणे तत्त्वविदो ब्रह्मसुखं सदा ।
भाति तद्वासनाजन्ये स्वप्ने तद्भासते तथा ॥ १३२ ॥

132 When Brahmic bliss is manifested to the knower of truth at all times during the waking state, it will continue to be experienced even in the dreaming state which is caused by

impressions derived from those of the waking state

अविद्यावासनाप्यस्तीत्यतस्तद्वासनोत्थिते ।
स्वप्ने मूर्खवदेवैष सुखं दुःखं च वीक्षते ॥ १३३ ॥

133 As the impressions of ignorance also continue there, a wise man will, in the dreaming state arising from ignorance, see happiness and misery like an ignorant man

But what distinguishes him from an ignorant man is that in neither the wakeful nor the dreamy state will he be really affected by pleasure and pain which would appear to overtake him as they overtake others, Vide Sri Sankara's Commentary on Brahma Sutras I-1 4

ब्रह्मानन्दाभिधे ग्रन्थे ब्रह्मानन्दप्रकाशकम् ।
योगिप्रत्यक्षमध्याये प्रथमेऽस्मिन्नुदीरितम् ॥ १३४ ॥

इति योगानन्दप्रकरणम् ॥

134 In this first section of the five dealing with supreme bliss is described that bliss of Brahman revealed directly to the Yogis

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SUMMARY OF CHAPTER XI

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All Srutis Smritis and Puranas unite in proclaiming that the knowledge of Brahman means the destruction of all sorrow and attainment of bliss Bliss is of three kinds, bliss of Brahman bliss of knowledge and bliss of objects As Taittireya Upanishad says "All beings are born of bliss, are maintained in bliss and become latent in bliss Therefore Brahman is bliss Before evolution, when there was not the triad of knower knowledge and known, there was only Brahman unlimited by space and time Similarly in the states of Samadhi (enlightened reflection), sleep, fainting etc, the triad is absent and the *impartite*, secondless Brahman alone is experienced Any happiness experienced in the wakeful and dreaming states when the triad is present, is encompassed by so much misery, that it is as good as misery Therefore there is no happiness in duality In dreamless sleep there is non duality and so there is no sorrow Bliss is nothing but absence of sorrow or misery Invalids when sleeping soundly are in a state of bliss In sleep, Jiva loses his individuality and becomes Brahman himself as there is a complete absence of duality i e, of worldly concerns due to mental operations It is a matter of common experience for a man waking from deep sleep to say "I was happy and knew

nothing As recollection depends upon past experience we infer that there was an experience of bliss and of ignorance in sleep The experience of bliss of the ever existing entity is due to its self consciousness and depends upon no instrumentality It is the same consciousness that reveals the ignorance covering bliss When one wakes from sleep he remembers having experienced unqualified bliss during sleep Since all through the wakeful state he behaves like one not knowing his blissful nature as revealed in sleep, he betrays his ignorance or Avidya which in its positive aspect brings him face to face with this world and in its negative aspect abolishes the world altogether during sleep Hence the expression of his experience during sleep in the terms 'I knew nothing must be taken to point not to the existence of positive Avidya during sleep but to the fact that the man in his waking moments feels that he was not conscious during his sleep, of the world which now surrounds him

Scriptures teach that the waking of a person from sleep is due to the operation of the karmic effects Being prompted by their past karma to think all sorts of miseries, all people gradually forget the *Brahmic* felicity in the waking condition In the state of wakefulness the Jiva identifies himself with the body and by mutual superimposition of qualities comes to feel I am a man The Jiva feels the three states of indifference pleasure and pain The two last are the results of good

and bad deeds and the first is the natural condition Pleasures and pains are of two kinds being caused by the enjoyment of external objects and by mental creations The interval between pleasure and pain constitutes the state of indifference as Sri Krishna says "Supreme bliss is for that Yogi whose mind is calm, whose passion is controlled who has become Brahman and who is sinless , that is, in whom there is not the least particle of duality left Disconnection from union with misery is called Yoga This Yoga must be practised with firm conviction and steady thoughts The mind is (virtually) the external world giving rise to pleasure and pain In perception it is the same mind that while remaining as the subject becomes simultaneously the object of perception Otherwise the problem of external perception is *insolvable*, as Professor Deussen says in his "Elements of Metaphysics" Hence we see that a man first creates the objective world, then chooses certain portions of it to engage his affection upon and then identifies their interest with his own, feeling pleasure and pain as their conditions change, though such changes should properly not affect him Mind is impure when filled with desires and passions and pure when free from them Therefore it alone is the cause of bondage when attached to objects and of release when there is no attachment to objects Real heroism consists in repressing the senses though they be in the height of their vigour, and in directing the mind towards the self with a view to tasting

Brahmic bliss The man who realised Brahman will have his thoughts fixed on the supreme bliss even while engaged in worldly concerns giving rise to pleasure and pain, no less than when in a state of indifference The enlightened man will look upon the bliss of Brahman and the bliss derived from objects as one and the same When any misery overtakes a man who has both spiritual and worldly experiences, it will not affect him in the same way as it would have done before the dawn of knowledge

What distinguishes an enlightened man from an ignorant one is that in neither the wakeful nor the dreamy state will he be really affected by pleasure and pain which would appear to overtake him as they overtake others

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CHAPTER XII

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आत्मानन्दप्रकरणम् ॥

नन्वेव वासनानन्दाद्ब्रह्मानन्दादपीतरम् ।
वेत्तु योगी निजानन्द मूढस्यात्रास्तिका गति ॥ १ ॥

1 (A pupil asks) "A Yogi may experience the bliss of self other than the bliss of external objects and Brahmic bliss But what is to be the fate of an ignorant man ?"

धर्माधर्मवशादेष जायता म्रियतामपि ।
पुन पुनर्देहलक्षै किं नो दाक्षिण्यतो वद ॥ २ ॥

2 (The teacher replies) "Ignorant men are subject to innumerable births and deaths on account of their good and bad deeds Tell us What can we do for them ?"

अस्ति वोऽनुजिघृक्षुत्वाद्दाक्षिण्येन प्रयोजनम् ।
तर्हि ब्रूहि स मूढ किं जिज्ञासुर्वा पराङ्मुख ॥ ३ ॥

3 (The pupil again says) "As you are

desirous of showing favour to your pupils, you can do something to such persons" (The teacher then asks) "If the ignorant men referred to are desirous of knowing the truth or if they remain attached to external objects"

उपास्ति कर्म वा ब्रूयाद्विमुखाय यथोचितम् ।
मन्दप्रज्ञं तु जिज्ञासुमात्मानन्देन बोधयेत् ॥ ४ ॥

4 To the persons of the latter class, some worship or works suited to their capacities should be prescribed Persons of dull intellect and yet desirous of knowing truth should be taught the bliss of Atma

बोधयामास मैत्रेयीं याज्ञवल्क्यो निजप्रियाम् ।
न वा अरे पत्युरर्थे पतिः प्रिय इतीरयन् ॥ ५ ॥

5 The sage Yagnavalkya told his wife Maitreyi that a husband is not beloved of his wife for his sake but for her own sake

पतिर्जाया पुत्रवित्ते पशुब्राह्मणबाहुजाः ।
लोका देवा वेदभूते सर्वं चात्मार्थतः प्रियम् ॥ ६ ॥

6 The husband, wife, child, wealth, cattle, Brahmins, Kshatriyas, the worlds, deities, Vedas,

the five elements and in fact everything is loved for the sake of one's own self (Atma)

पत्याविच्छा यदा पत्न्यास्तदा प्रीतिं करोति सा ।
क्षुदनुष्ठानरोगाद्यैस्तदा नेच्छति तत्पतिः ॥ ७ ॥

7 A wife seeks her husband when she has a desire for his company But if the husband is affected by hunger, illness &c he has no desire for his wife's company

न पत्युरर्थे सा प्रीतिः स्वार्थ एव करोति ताम् ।
पतिश्चात्मन एवार्थे न जायार्थे कदाचन ॥ ८ ॥

8 Therefore the wife loves not, her husband for his sake but for her own Similarly the husband loves his wife not for her sake but for his own satisfaction

अन्योन्यप्रेरणेऽप्येवं स्वेच्छयैव प्रवर्तनम् ॥ ९ ॥

9 The mutual loves of husband and wife are intended to gratify himself or herself and not the other

श्मश्रुकण्टकवेधेन बालो रुदति तत्पिता ।
चुम्बत्येव न सा प्रीतिर्बालार्थे स्वार्थ एव सा ॥ १० ॥

10 A child when kissed by the father may cry with pain caused by the pricking of the stumpy beard The father continues kissing the child, not for the child's sake but for his own

निरिच्छमपि रत्नादिवित्त यत्नेन पालयन् ।
प्रीतिं करोति स स्वार्थे वित्तार्थत्व न शङ्कितम् ॥ ११ ॥

11 Gems and wealth have neither likes nor dislikes , but a person owning them, protects them with great care not for their sake but for his own (He does not himself suspect that his love for wealth is in the interests of wealth)

अनिच्छति बलीवर्दे विवाहयिषते बलात् ।
प्रीति सा वणिगर्थैव बलीवर्दार्थता कुत ॥ १२ ॥

12 Against its own will, a bullock is compelled to carry a heavy load by a merchant He loads it for his own sake and not for that of the bull

ब्राह्मण्य मेऽस्ति पूज्योऽहमिति तुष्यति पूजया ।
अचेतनाया जातेर्नो सतुष्टि पुम एव सा ॥ १३ ॥

13 Feeling that he is a Brahmin and that he deserves worship, he may feel happy at being

worshipped The insentient Brahmin caste is not pleased thereby but the sentient person himself

क्षत्रियोऽहं तेन राज्यं करोमीत्यत्र राजना ।
न जातेर्वैश्यजात्यादौ योजनायेदमीरितम् ॥ १४ ॥

14 Feeling that he belongs to the Kshatriya caste a king may feel satisfied that he is a ruler But the insentient caste is not pleased thereby The same holds good in the case of other castes e g , Vaisyas &c

स्वर्गलोकब्रह्मलोकौ स्तां ममेत्यभिवाञ्छनम् ।
लोकयोर्नोपकाराय स्वभोगायैव केवलम् ॥ १५ ॥

15 A person desires to go to heaven and Brahman's world not to promote the well-being of those worlds but for his own enjoyment

ईशविष्ण्वादयो देवाः पूज्यन्ते पापनष्टये ।
न तन्निष्पापदेवार्थं तत्तु स्वार्थं प्रयुज्यते ॥ १६ ॥

16 Siva, Vishnu and other deities are worshipped for the removal of the worshipper's sins This worship is not for the sake of those deities who are themselves sinless but for the sake of the worshippers

ऋगादयो ह्यधीयन्ते दुर्ब्रह्मण्यानवाप्तये ।
न तत्प्रसक्तं वेदेषु मनुष्येषु प्रसज्जते ॥ १७ ॥

17 The Rik and other Vedas are recited by those authorised to study them so that the demerit of not reciting them may not be incurred The Vedas are in no way affected by being read or not read The sin of not reading them falls on the men whose duty it is to do so

भूम्यादिपञ्चभूतानि स्थानतृट्पाकशोषणै ।
हेतुभिश्चावकाशेन वाञ्छन्त्येषा न हेतव ॥ १८ ॥

18 Though the five elements have no desires and are not benefited by the uses to which they are put, men use them to find a place for resting, slaking their thirst, cooking their food, drying their clothes &c and so desire the elements to gratify their own wants

स्वामिभृत्यादिकं सर्वं स्वोपकाराय वाञ्छति ।
तत्तत्कृतोपकारस्तु तस्य तस्य न विद्यते ॥ १९ ॥

19 Master, servant &c, each occupies his respective position for benefiting his own self and not for the benefit of the other

सर्वव्यवहृतिष्वेवमनुसंधातुमीदृशम् ।
उदाहरणबाहुल्यं तेन स्वां वासयेन्मतिम् ॥ २० ॥

20 Similar illustrations will occur in plenty so as to enable one to reflect in this manner on all occasions They must be used to impress on his mind, the fact that his own self is the only thing dear to him

अथ केयं भवेत्प्रीतिः श्रूयते या निजात्मनि ।
रागो वध्वादिविषये श्रद्धा यागादिकर्मणि ॥ २१ ॥

भक्तिः स्याद्गुरुदेवादाविच्छा त्वप्राप्तवस्तुनि ।
तर्हीस्तु सात्त्विकी वृत्तिः सुखमात्रानुवर्तिनी ॥ २२ ॥

21 & 22 (It may be objected) "What sort of love is it that is spoken of in scriptures as being felt for one's own self? since passion is felt for women and other objects, faith in sacrifice and other works, devotion towards teachers, deities &c and desire towards something that one has not got" (To this we reply that) pure love for the self is that which in the absence of those emotions manifests itself owing to the preponderance of the Satvic quality in the intellect

प्राप्ते नष्टेऽपि सद्भावादिच्छातो व्यतिरिच्यते ।
सुखसाधनतोपाधेरन्नपानादय प्रिया ॥ २३ ॥

23 This love for self is not the same as desire, for it exists both in the presence and absence of desires Food and drink become objects of desire inasmuch as they are the means of causing happiness to the self

आत्मानुकूल्यादन्नादिसमश्चेदमुनात्र क ।
अनुकूलयितव्य स्यान्नैकस्मिन्कर्मकर्तृता ॥ २४ ॥

24 If the self is also considered to be means of happiness like food and drink, we ask 'who then is the enjoyer of happiness?" The quality of being the action and the agent cannot inhere in one and the same thing

सुखे वैषयिके प्रीतिमात्रमात्मा त्वतिप्रिय ।
सुखे व्यभिचरत्येषा नात्मनि व्यभिचारिणी ॥ २५ ॥

25 One may have some affection for the means of happiness, but the amount of love towards one's self is unlimited Moreover affection for the means of happiness may shift from one object to another, whereas love for one's self never shifts to anything else

एकं त्यक्त्वाऽन्यदादत्ते सुखं वैषयिकं सदा ।
नात्मा त्याज्यो न चादेयस्तस्मिन्व्यभिचरेत्कथम् ॥२६॥

26 The affection for one object capable of giving happiness may pass from it to another The self is not capable of being either lost or acquired and therefore love for the self can never change

हानादानविहीनेऽस्मिन्नुपेक्षा चेत्तृणादिवत् ।
उपेक्षितु स्वरूपत्वान्नोपेक्ष्यत्वं निजात्मनः ॥ २७ ॥

27 To the objection that though the self can neither be abandoned, or grasped, it may be an object of indifference, like a bit of straw, we reply that it cannot be so because the self that is to be regarded with indifference is not different like a bit of straw from the self who is to regard it with indifference

रोगक्रोधाभिभूताना मुमूर्षा वीक्ष्यते क्वचित् ।
ततो द्वेषाद्भवेत्त्याज्य आत्मेति यदि तन्न हि ॥ २८ ॥

28 To the objection that the self becomes an object of hatred, for persons swayed by desire and anger are seen to express a desire for death, we say "no"

प्राप्ते नष्टेऽपि सद्भावादिच्छातो व्यतिरिच्यते ।
सुखसाधनतोपाधेरन्नपानादय प्रिया ॥ २३ ॥

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ततो द्वेषाद्भवेत्त्याज्य आत्मेति यदि तन्न हि ॥ २८ ॥

28 To the objection that the self becomes an object of hatred, foi persons swayed by desire and anger are seen to express a desire for death, we say "no"

त्यक्तु योग्यस्य देहस्य नात्मता त्यक्तुरेव सा ।
न त्यक्तर्यस्ति स द्वेषस्त्याज्ये द्वेषे तु का क्षति ॥ २९ ॥

29 For the body desired to be abandoned is not the Atma The Atma is he who desires to give up and he feels no hatred for himself My argument is not affected by the fact that the hatred is for the body to be given up

आत्मार्थत्वेन सर्वस्य प्रीतेश्चात्मा ह्यतिप्रिय ।
सिद्धो यथा पुत्रमित्रात्पुत्र प्रियतरस्तथा ॥ ३० ॥

30 As all objects are desired for the sake of the self, therefore one's own self is the dearest of all, just as one's son is dearer than the friend of that son

मा न भूवमहं किंतु भूयासं सर्वदेत्यसौ ।
आशी सर्वस्य दृष्टेति प्रत्यक्षा प्रीतिरात्मनि ॥ ३१ ॥

31 'May I never suffer destruction and may I ever exist' Thus every body prays and in every body's experience there is absolute love for the self

इत्यादिभिस्त्रिभि प्रीतौ सिद्धायामेवमात्मनि ।
पुत्रभार्यादिशेषत्वमात्मन कैश्चिदीरितम् ॥ ३२ ॥

32 Though love for self is established by scriptures, reasoning and experience, some hold that one's self is a mere auxiliary to one's wife and children &c

एतद्विवक्षया पुत्रे मुख्यात्मत्व श्रुतीरितम् ।
आत्मा वै पुत्रनामेति तच्चोपनिषदि स्फुटम् ॥ ३३ ॥

33 And quote as their authority the text " the self is born as son " to prove the superiority of the son

सोस्यायमात्मा पुण्येभ्य कर्मभ्य प्रतिधीयते ।
अथास्येतर आत्माय कृतकृत्य प्रमीयते ॥ ३४ ॥

34 And the Aitereya Upanishad which says " This Atma of his (in the form of the son) is made his substitute for doing virtuous deeds Then the other self of his (the father's self) having accomplished his purpose and reached old age departs

सत्यप्यात्मनि लोकोस्ति नापुत्रस्यात एव हि ।
अनुशिष्ट पुत्रमेव लोक्यमाहुर्मनीषिण ॥ ३५ ॥

35 They also cite another text which says that though the Atma may exist, he who

has no son does not attain to heaven and all those learned in the Sastras declare that the son instructed in Vedas enables the father to reach heaven

मनुष्यलोको जय्य स्यात्पुत्रेणैवेतरेण नो ।
मुमूर्षुर्मन्त्रयेत्पुत्र त्व ब्रह्मेत्यादिमन्त्रकै ॥ ३६ ॥

36 Moreover worldly happiness also depends upon a son and nothing else A dying father gives directions to his son by such texts as "Thou art Brahman &c"

इत्यादिश्रुतय प्राहु पुत्रभार्यादिशेषताम ।
लौकिका अपि पुत्रस्य प्राधान्यमनुमन्वते ॥ ३७ ॥

37 All such scriptures are quoted to establish the inferiority of self to son, wife, &c Common people also admit the superiority of the son

स्वस्मिन्मृतेपि पुत्रादिर्जीवेद्वित्तादिना यथा ।
तथैव यत्न कुरुते मुख्या पुत्रादयस्तत ॥ ३८ ॥

38 A father takes pains to obtain wealth, so that though he may himself die, his son and others may enjoy wealth Therefore the superiority of the son is tacitly admitted

बाढमेतावता नात्मा शेषो भवति कस्यचित् ।
गौणमिथ्यामुख्यभेदैरात्माय भवति त्रिधा ॥ ३९ ॥

39 All the above we admit but thereby the self is not established to be subordinate to anything else The term Atma is used in a threefold sense, figurative, illusory and primary

देवदत्तस्तु सिंहोयमित्यैक्य गौणमेतयो ।
भेदस्य भासमानत्वात्पुत्रादेरात्मता तथा ॥ ४० ॥

40 When we say that "Devadatta is a lion" we see the difference between the two and their identity is meant only in a figurative sense Similarly when we speak of son and others as the self

भेदोस्ति पञ्चकोशेषु साक्षिणो न तु भात्यसौ ।
मिथ्यात्मताऽत कोशाना स्थाणोश्चौरात्मता यथा ॥

41 Just as in the stump of a tree mistaken for a thief the notion of a thief is unreal (i e, does not correspond to object), the distinctions among the five sheaths do not hold good in the case of the self with which they are illusorily identified

So that each sheath conceived as the self is illusorily spoken of as the self

न भाति भेदो नाप्यस्ति साक्षिणोऽप्रतियोगिन ।
सर्वान्तरत्वात्तस्यैव मुख्यमात्मत्वमिष्यते ॥ ४२ ॥

42 As the witnessing consciousness is secondless it cannot be said to be distinct from anything else As it forms his inmost essence the word self must refer to it primarily

सत्येव व्यवहारेषु येषु यस्यात्मतोचिता ।
तेषु तस्यैव शेषित्व सर्वस्यान्यस्य शेषता ॥ ४३ ॥

43 Therefore in all worldly affairs, according to the context each of these meanings becomes primary in turn and the rest secondary

मुमूर्षोर्गृहरक्षादौ गौणात्मैवोपयुज्यते ।
न मुख्यात्मा न मिथ्यात्मा पुत्र शेषीभवत्यत ॥४४॥

44 To a person about to die, the figurative self alone is of use, for taking care of his house &c neither the primary nor the unreal self is of use Therefore the son is the primary self in such a case

अध्येता वह्निरित्यत्र सन्नप्यग्निर्न गृह्यते ।
अयोग्यत्वेन योग्यत्वाद्वटुरेवात्र गृह्यते ॥ ४५ ॥

45 In the phrase "Fire recites Vedas" though the fire is seen, it should not be taken as it is unfit for reciting the Vedas Therefore a boy who is capable of reciting the Vedas is to be understood

कृशोहं पुष्टिमाप्स्यामीत्यादौ देहात्मतोचिता ।
न पुत्रं विनियुङ्क्तेत्र पुष्टिहेत्वन्नभक्षणे ॥ ४६ ॥

46 In such usages as "I am lean and must become stout" the body is referred to as the self, as the son is of no use in eating the food which is to make the father stout

तपसा स्वर्गमेष्यामीत्यादौ कर्त्रात्मतोचिता ।
अनपेक्ष्य वपुर्भोगं चरेत्कृच्छ्रादिकं ततः ॥ ४७ ॥

47 In such parlance as "I wish to obtain heaven by religious observances" the enjoyer consisting of the sheath of intellect is meant by the self, for instead of desiring happiness for the body recourse should be had to the rigid austerities e g, Krichchra

मोक्ष्येहमित्यत्र युक्तं चिदात्मत्वं तदा पुमान् ।
तद्वेत्ति गुरुशास्त्राभ्यां न तु किंचिच्चिकीर्षति ॥ ४८ ॥

48 When one says "I desire emancipation" the primary witnessing consciousness is meant by the self Such a person knows Brahman with the help of a teacher and scriptures and has no desire to do any action

विप्रक्षत्रादयो यद्वद्बृहस्पतिसवादिषु ।
व्यवस्थितास्तथा गौणमिथ्यामुख्या यथोचितम् ॥४९॥

49 Just as Brahmins and Kshatriyas &c are authorised to perform only particular sacrifices and no others so the figurative unreal and primary selves are referred to in suitable places

तत्र तत्रोचिते प्रीतिरात्मन्येवातिशायिनी ।
अनात्मनि तु तच्छेषे प्रीतिरन्यत्र नोभयम् ॥ ५० ॥

50 So in that particular primary self referred to in any particular place, there is unlimited love In the other two kinds of self there is just some love In objects other than these three kinds of self there is no love at all

उपेक्ष्यं द्वेष्यमित्यन्यद्द्वेधा मार्गतृणादिकम् ।
उपेक्ष्यं व्याघ्रसर्पादि द्वेष्यमेवं चतुर्विधम् ॥ ५१ ॥

51 These last are of two kinds, objects to be disregarded or to be hated Straw &c lying on the road are objects of disregard Tiger, snake &c objects of hatred

आत्मा शेष उपेक्ष्य च द्वेष्य चेति चतुर्ष्वपि ।
न व्यक्तिनियम किंतु तत्तत्कार्यात्तथा तथा ॥ ५२ ॥

52 Any individual thing may come under any of the four heads of classification viz, the primary self, the secondary self, objects to be disregarded and objects to be hated, according to the effects it produces on one

व्याघ्र सम्मुखो द्वेष्यो ह्युपेक्ष्यस्तु पराङ्मुख ।
लालनादनुकूलश्चेद्विनोदायेति शेषताम् ॥ ५३ ॥

53 For instance, a tiger coming in front of a person becomes an object of hate, when it is running away an object to be disregarded, and when it can be tamed and played with, an object of amusement and affection

व्यक्तीना नियमो मा भूल्लक्षणात्तु व्यवस्थिति ।
आनुकूल्य प्रातिकूल्य द्वयाभावश्च लक्षणम् ॥ ५४ ॥

54 Though there is no restriction that a

particular object is to be loved, another to be disregarded and a third to be hated, the popular acceptation according to their indication is fixed Anything unfavourable is an object of hate, anything favourable an object of love, one neither favourable nor unfavourable is an object of indifference

आत्मा प्रेयान्प्रिय शेषो द्वेषोपेक्षे तदन्ययो ।
इति व्यवस्थितो लोको याज्ञवल्क्यमत च तत् ॥५५॥

55 Therefore in short, we say that the self is the dearest, objects of enjoyment dear and all other objects either of indifference or of hatred

अन्यत्रापि श्रुति प्राह पुत्राद्वित्तात्तथान्यत ।
सर्वस्मादान्तर तत्त्व तदेतत्प्रेय इष्यताम ॥ ५६ ॥

56 Other scriptures also say that the self is the dearest being of all things e g, son wealth, &c, the innermost factor of existence (i e, his inmost essence)

श्रौत्या विचारदृष्ट्याय माक्ष्येवात्मा न चेतर ।
कोशान्पञ्च विविच्यान्तर्वस्तुदृष्टिर्विचारणा ॥ ५७ ॥

57 A proper enquiry into the meaning of scriptures will show that the internal witness

is the primary self and not the others. A proper enquiry means the grasping of that real entity differentiated from the five sheaths.

जागरस्वप्नसुप्तीनामागमापायभासनम् ।
यतो भवत्यसावात्मा स्वप्रकाशचिदात्मक ॥ ५८ ॥

58. That is the self luminous consciousness which witnesses the appearance and disappearance of the three states of waking, dreaming and dreamless sleep. (Atma, Brahma and self luminous consciousness are all synonymous terms)

शेषा प्राणादिवित्तान्ता आमन्नास्तारतम्यत ।
प्रीतिस्तथा तारतम्यात्तेषु सर्वेषु वीक्ष्यते ॥ ५९ ॥

59. The various objects of enjoyment from Prana down to wealth, are looked upon with varying degrees of affection in accordance with their varying degrees of proximity to us.

वित्तात्पुत्र प्रिय पुत्रात्पिण्ड पिण्डात्तथेन्द्रियम् ।
इन्द्रियाच्च प्रिय प्राण प्राणादात्मा प्रिय पर ॥६०॥

60. A son is more loved than wealth, one's own body more than the son, the sensory organs

better than the body, Prana (life) more than the sensory organs and the self is the dearest of all

एव स्थिते विवादोत्र प्रतिबुद्धविमूढयो ।
श्रुत्योदाहारि तत्रात्मा प्रेयानित्येव निर्णय ॥ ६१ ॥

61 The scriptures illustrate this matter by means of a dialogue between a wise man and an ignorant man and establish the fact that one's own self is the dearest

साक्ष्येव दृश्यादन्यस्मात्प्रेयानित्याह तत्त्ववित् ।
प्रेयान्पुत्रादिरेवेम भोक्तु साक्षीति मूढधी ॥ ६२ ॥

62 A knower of truth says that the witnessing consciousness other than the objective world is the dearest An ignorant man asserts that son and others are the objects of greatest love and that the witness exists to enjoy such sources of happiness

आत्मनोन्य प्रिय ब्रूते शिष्यश्च प्रतिवाद्यपि ।
तस्योत्तर वचो बोधशापौ कुर्यात्तयो क्रमात् ॥ ६३ ॥

63 To the pupil desirous of knowledge and the mere opponent, who both assert that

something other than self is the dearest, an answer is given in the form of instruction to the first and a curse to the second

प्रियं त्वां रोत्स्यतीत्येवमुत्तरं वक्ति तत्त्ववित् ।
स्वोक्तप्रियस्य दुष्टत्वं शिष्यो वेत्ति विवेकतः ॥ ६४ ॥

64 The knower of truth gives the answer in the words of scripture which says "That which you consider dearest will cause you sorrow" From a due consideration of this reply the pupil finds out the errors in his view regarding something other than the self, being the dearest

अलभ्यमानस्तनयः पितरौ क्लेशयेच्चिरम् ।
लब्धोऽपि गर्भपातेन प्रसवेन च बाधते ॥ ६५ ॥

65 When a man yearns for a son, and does not get one the disappointment is a source of misery to the parents Even after conception sorrow is caused either through abortion or pains of delivery

जातस्य ग्रहरोगादिः कुमारस्य च मूर्खता ।
उपनीतेऽप्यविद्यत्वमनुद्वाहश्च पण्डिते ॥ ६६ ॥

better than the body, Prana (life) more than the sensory organs and the self is the dearest of all

एव स्थिते विवादोत्र प्रतिबुद्धाविमूढयो ।
श्रुत्योदाहारि तत्रात्मा प्रेयानित्येव निर्णय ॥ ६१ ॥

61 The scriptures illustrate this matter by means of a dialogue between a wise man and an ignorant man and establish the fact that one's own self is the dearest

साक्ष्येव दृश्यादन्यस्मात्प्रेयानित्याह तत्त्ववित् ।
प्रेयान्पुत्रादिरेवेम भोक्तु साक्षीति मूढधी ॥ ६२ ॥

62 A knower of truth says that the witnessing consciousness other than the objective world is the dearest An ignorant man asserts that son and others are the objects of greatest love and that the witness exists to enjoy such sources of happiness

आत्मनोन्य प्रिय ब्रूते शिष्यश्च प्रतिवाद्यपि ।
तस्योत्तर वचो बोधशापौ कुर्यात्तयो क्रमात् ॥ ६३ ॥

63 To the pupil desirous of knowledge and the mere opponent, who both assert that

something other than self is the dearest an answer is given in the form of instruction to the first and a curse to the second

प्रिय त्वा रोत्स्यतीत्येवमुत्तर वक्ति तत्त्ववित् ।
स्वोक्तप्रियस्य दुष्टत्व शिष्यो वेत्ति विवकत ॥ ६४ ॥

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उपनीतेऽप्यविद्यत्वमनुद्वाहश्च पण्डिते ॥ ६६ ॥

66 Even when duly born, he may be sickly or under the effects of evil stars and planets or he may be stupid and obstinate or after investiture with sacred thread, he may remain without education or even if educated, he may remain unmarried

यूनश्च परदारादि दारिद्र्य च कुटुम्बिन ।
पित्रोर्दु खस्य नास्त्यन्तो धनी चेन्म्रियत तदा ॥ ६७ ॥

67 Or he may run after other's wives or having a large family he may suffer from poverty or even if wealthy he may die prematurely So the miseries of the parents are endless

एव विविच्य पुत्रादौ प्रीतिं त्यक्त्वा निजात्मनि ।
निश्चित्य परमा प्रीतिं वीक्षते तमहर्निशम ॥ ६८ ॥

68 The pupil recognising the fundamental error of loving things other than the self gives up attchment to them and fixing supreme love in his own witnessing self, will be engaged night and day in the contemplation of that self

आग्रहाद्ब्रह्मविद्वेषादपि पञ्चममुख्यत ।
वादिनो नरक प्रोक्तो दोषश्च बहुयोनिषु ॥ ६९ ॥

69 The above reply also conveys a curse to the opponent who either through obstinacy or animosity to the knower of truth, holds to his own view that something other than the Self is the dearest, as it consigns him to the sufferings of hell or to the pangs of rebirths

ब्रह्मविद्ब्रह्मरूपत्वादीश्वरस्तेन वर्णितम् ।
यद्यत्तत्तथैव स्यात्तच्छिष्यप्रतिवादिनो ॥ ७० ॥

70 As the knower of Brahman is of the nature of Brahman, he is described as Iswara and whatever he might will, will happen to the pupil and the opponent

यस्तु साक्षिणमात्मान सेवते प्रियमुत्तमम् ।
तस्य प्रेयानसावात्मा न नश्यति कदाचन ॥ ७१ ॥

71 To him who keeps his mind fixed on his own witnessing Self, the object of supreme love, the Self will ever be dearest and will never be destroyed

परप्रेमास्पदत्वेन परमानन्दरूपता ।
सुखवृद्धि प्रीतिवृद्धौ सार्वभौमादिषु श्रुता ॥ ७२ ॥

72 Being the seat of supreme love, he is of the nature of supreme bliss as is seen in

scripture that there is increase of bliss concomitant with increase of love from the state of emperor onwards

चैतन्यवत्सुखं चास्य स्वभावश्चेच्चिदात्मनः ।
धीवृत्तिष्वनुवर्तेत सर्वास्वपि चितिर्यथा ॥ ७३ ॥

73 (It is objected) "If like consciousness, Self is of the nature of bliss, bliss must accompany all operations of mind, just as consciousness does"

मैवमुष्णप्रकाशात्मा दीपस्तस्य प्रभा गृहे ।
व्याप्नोति नोष्णता तद्वच्चितेरेवानुवर्तनम् ॥ ७४ ॥

74 (To this we reply) "No, though the light of lamp partakes of the nature of light and heat, light only is recognised to pervade the whole room and not the heat Similarly only consciousness is recognised to accompany intellectual operations

गन्धरूपरसस्पर्शेष्वपि सत्सु यथा पृथक् ।
एकाक्षेणैक एवार्थो गृह्यते नेतरस्तथा ॥ ७५ ॥

75 Though smell, colour, taste and touch, inhere in the same object, each is perceived by its own special sense organ and not by the others Similarly also bliss

That is to say, to whatever feature we pay attention, at the time, we can perceive only that, though all features exist together

चिदानन्दौ नैव भिन्नौ गन्धाद्यास्तु विलक्षणा ।
इति चेत्तद्भेदोपि साक्षिण्यन्यत्र वा वद ॥ ७६ ॥

76 If you object that consciousness and bliss are non different, whereas, smell, taste &c are different from each other, we ask you wheher this non-difference is in the witness or in the mental operations

आद्ये गन्धादयोप्येवमभिन्ना पुष्पवर्तिन ।
अक्षभेदेन तद्भेदे वृत्तिभेदात्तयोर्भिदा ॥ ७७ ॥

77 In the first case, there is no separation of smell, colour &c in a flower If you say that the separation can be effected through the operation of sense organs, we reply that a separation between consciousness and bliss can be brought about by the predominance of Rajasic and Satvic qualities in mental operations

सत्त्ववृत्तौ चित्सुखैक्य तद्वृत्तेर्निर्मलत्वत ।
रजोवृत्तेस्तु मालिन्यात्सुखाशोत्र तिरस्कृत ॥ ७८ ॥

78 When Satvic Guna predominates, we see the non separability of bliss and consciousness, as Satva is pure When Rajasic Guna is active, the Satvic bliss is masked by the Rajas which is impure

तिन्तिणीफलमत्यम्ल लवणेन युत तदा ।
तदाम्लस्य तिरस्कारादीषदम्ल यथा तथा ॥ ७९ ॥

79 When the very sour tamarind is mixed with salt, the sour taste is very greatly modified and very little sourness is felt Similarly (in the case of bliss)

ननु प्रिय ेन परमानन्दतात्मनि ।
विवेक्तु शक्यतामेव विना योगेन किं भवेत् ॥ ८० ॥

80 (It is now objected) "By discrimination one may come to feel that the Self is the dearest but emancipation cannot occur without Yoga"

यद्योगेन तदेवेति वदामो ज्ञानसिद्धये ।
योग प्रोक्तो विवेकेन ज्ञान किं नोपजायते ॥ ८१ ॥

81 (To this we reply that) What can be done by Yoga can also be done by knowledge Yoga has been described to be a means of know-

ledge and why should not knowledge arise from a discrimination of the five sheaths

यत्साङ्ख्यै प्राप्यते स्थान तद्योगैरपि गम्यते ।
इति स्मृत फलैकत्वं योगिना च विवेकिनाम् ॥ ८२ ॥

82 The Bhagavad Gita also describes the identical results accruing to Yogis and knowers of truth, in the passage which says that state (of emancipation) attained by Sankhyas is also attained by the Yogis

असाध्य कस्यचिद्योग कस्यचिज्ज्ञाननिश्चय ।
इत्थ विचार्य मार्गौ द्वौ जगाद परमेश्वर ॥ ८३ ॥

83 Knowing that Yoga is impossible for some and attainment of knowledge is impossible for others, Lord Sri Krishna spoke of the two paths (for final release)

योगे कोतिशयस्तेऽत्र ज्ञानमुक्त सम द्वयो ।
रागद्वेषाद्यभावश्च तुल्यो योगिविवेकिनो ॥ ८४ ॥

84 Where is the superiority of Yoga seeing that direct realisation of Brahman is the common aim of the two The Yogi and the knower are alike devoid of desire and hatred

न प्रीतिर्विषयेष्वस्ति प्रेयानात्मेति जानत ।
कुतो राग कुतो द्वेष प्रातिकूल्यमपश्यत. ॥ ८५ ॥

85 One who has realised that the Self is dearest, has no desire for any objects of enjoyment To One who has nothing inimical to him, where is the room for desire and hatred ?

देहादे प्रतिकूलेषु द्वेषस्तुल्यो द्वयोरपि ।
द्वेषं कुर्वन्न योगी चेदविवेक्यपि तादृश ॥ ८६ ॥

86 The hatred towards the objects unfavourable *to the body* (e g, *Scorpions &c*,) is common to both Yogi and the knower If you say that he who feels any hatred for such things, is no Yogi we rejoin that one who feels hatred has no real knowledge

द्वैतस्य प्रतिभान तु व्यवहारे द्वयो समम् ।
समाधौ नेति चेत्तद्वन्नाद्वैतत्वाविवेकिन ॥ ८७ ॥

87 If you say that in worldly affairs, the *manifestation of duality is common to both and* that there is no duality to the Yogi during the state of enlightened reflection (Samadhi) we say that neither is there any duality to the knower when he discriminates the Self from the non-self.

विवक्ष्यते तदस्माभिरद्वैतानन्दनामके ।
अध्याये हि तृतीयेत सर्वमप्यतिमङ्गलम् ॥ ८८ ॥

88 The perception of the absence of of duality is dealt with in the succeeding chapter, named the ' bliss of non-duality " There everything will become clear

सदा पश्यन्निजानन्दमपश्यन्निखिलं जगत् ।
अर्थाद्योगीति चेत्तर्हि संतुष्टो वर्धतां भवान् ॥ ८९ ॥

89 If you say that he alone is a Yogi in the proper sense of the word who is ever engaged in the contemplation of Self-bliss and who does not perceive the external world, then blessings be on you (for the differences between us have vanished)

ब्रह्मानन्दाभिधे ग्रन्थे मन्दानुग्रहसिद्धये ।
द्वितीयाध्याय एतस्मिन्नात्मानन्दो विवेचित ॥ ९० ॥

इति आत्मानन्दप्रकरणम् ॥

90 In this second part of the section dealing with Brahmic bliss, is described the bliss of Self for the benefit of dull persons

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SUMMARY OF CHAPTER XII

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The bliss of Atma is specially intended to be taught to such persons as have a dull intellect and who are yet desirous of knowing truth about Brahman All things including wife, sons and wealth are loved not for their sakes but for the sake of Self Self is never loved for the sake of anything else Love for the Self is not the same as desire, for it exists in the absence and presence of desires Food, drink, wealth &c, become objects of desire, inasmuchas they are the means of causing happiness to the Self The Self cannot be considered to be a means of happiness as in that case who would be the enjoyer of happiness? The quality of being the action and the agent cannot inhere in one and the same thing

Some affection may be felt for means of happiness and it may change from one object to another But the love for the Self is unlimited and can never shift to anything else The Self cannot also be an object of indifference like a bit of straw, for the Self that is to be regarded with indifference is not different like a bit of straw from the Self who is to regard it with indifference Self never becomes an object of hatred as may be supposed in the case of those who express a desire for death, for in such instances it is only the body that is desired to

be given up It is the Self that desires to give up the body and so the Self cannot be said to hate himself Thus one's Self is the dearest of all Some of the Scriptural passages may at first appear to teach the inferiority of Self (Atma) to others e g son etc, but Atma is used in a threefold sense, figurative, illusory and primary, and in worldly affairs, according to the context each of these becomes primary in turn and the others secondary In the primary self there is just some love and in objects other than the three kinds of self there is no love at all These objects are of two kinds, objects to be disregarded and objects to be hated Any individual thing may come under any of the four heads of classification viz, the primary Self, the secondary self, objects to be disregarded and objects to be hated, according to the effects it produces on one Therefore the Self is the dearest, objects of enjoyment dear and all other objects either of indifference or to be hated Therefore one should after proper enquiry grasp that real entity differentiated from the five sheaths and recognise the fundamental error of loving things other than the Self and give up attachment to them All mental operations are accompanied by consciousness but not always by bliss This is because to whatever factor we pay attention at the time, we can perceive only that, though the other is also present Moreover when Satwa Guna predominates, we see the non separability of bliss and consciousness, as Satwa is pure When Rajoguna is active, the Satvic bliss is masked by Rajas which is impure

It cannot be said that Yoga is necessary for final emancipation, though by discrimination one may come to feel that the Self is the dearest Yoga is a means of Knowledge, just as much as discrimination of the five sheaths is Knowing that Yoga is impossible for some and attainment of knowledge impossible for others, Sri Krishna spoke of two paths for final release One who has realised that the Self is dearest has no desire for any objects of enjoyment and is always enjoying supreme bliss

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CHAPTER XIII

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अद्वैतानन्दप्रकरणम् ॥

योगानन्द पुरोक्तो य स आत्मानन्द इष्यताम् ।
कथ ब्रह्मत्वमेतस्य सद्वयस्येति चेच्छृणु ॥ १ ॥

1 If you say that the bliss of Yoga described above is the same as the bliss of Self detailed in the preceding chapter and ask "how can the bliss of the Atma united with duality (e g, the body and with which the self is united) be the same as the bliss of Brahman (who is secondless)" we ask you to listen

आकाशादिस्वदेहान्त तैत्तिरीयश्रुतीरितम् ।
जगन्नास्त्यन्यदानन्दादद्वैतब्रह्मता तत ॥ २ ॥

2 As described in the Taittereya Upanishad the whole world beginning with ether (Akasa) and ending with one's own body, does not exist as distinct from bliss which therefore is of the nature of secondless Brahman

It cannot be said that Yoga is necessary for final emancipation, though by discrimination one may come to feel that the Self is the dearest Yoga is a means of Knowledge, just as much as discrimination of the five sheaths is Knowing that Yoga is impossible for some and attainment of knowledge impossible for others, Sri Krishna spoke of two paths for final release One who has realised that the Self is dearest has no desire for any objects of enjoyment and is always enjoying supreme bliss

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आनन्दादेव तज्जात तिष्ठत्यानन्द एव तत् ।
आनन्द एव लीन चेत्युक्तानन्दात्कथं पृथक् ॥ ३ ॥

3 The world arises from bliss, is manifested in it and and at last becomes merged in it Therefore how can the world be different from bliss ?

कुलालाद्धट उत्पन्नो भिन्नश्चेति न शङ्क्यताम् ।
मृद्वदेष उपादान निमित्त न कुलालवत् ॥ ४ ॥

4 It should not be doubted that the world is different from bliss just as a pot is different from the potter from whom it arises because the bliss is the material cause of the universe as clay is the material cause of the pot and not the efficient cause of the world as a potter is of the pot

स्थितिर्लयश्च कुम्भस्य कुलाले स्तो न हि क्वचित् ।
दृष्टौ तौ मृदि तद्वत्स्यादुपादान तयो श्रुते ॥ ५ ॥

5 The maintenance and destruction of the pot do not rest in the potter but in the clay as is well seen Therefore bliss is the material cause of the universe (as clay is of the pot)

उपादान त्रिधा भिन्न विवर्ति परिणामि च ।
आरम्भक च तत्रान्त्यौ न निरंशेऽवकाशिनौ ॥ ६ ॥

6 The material cause is of three kinds (1) Cause giving rise to appearance of change without any real change, (2) cause giving rise to a real change and (3) one set of causes producing quite different effects The last two which presuppose space cannot be predicated of (Brahmic) bliss which is partless (and therefore spaceless)

आरम्भवादिनोन्यस्मादन्यस्योत्पत्तिमूचिरे ।
तन्तो पटस्य निष्पत्तेर्भिन्नौ तन्तुपटौ खलु ॥ ७ ॥

7 Those who argue that the third kind of material cause is the true one, say that one kind of a material gives rise to something quite different from it as the threads are different from the cloth and yet give rise to it

All chemical combinations may be said to illustrate the fact of the effect being quite different from the cause e g, Hydrogen and Oxygen forming water by their union

अवस्थान्तरतापत्तिरेकस्य परिणामिता ।
स्यात्क्षीर दधि मृत्कुम्भ सुवर्ण कुण्डल यथा ॥ ८ ॥

8 Those holding the second doctrine say that one substance becomes modified into another as milk into curds, clay into pot, gold into ear-rings &c

अवस्थान्तरभान तु विवर्तो रज्जुसर्पवत् ।
निरंशेप्यस्त्यसौ व्योम्नि तलमालिन्यकल्पनात् ॥ ९ ॥

9 Those holding the first doctrine say that it consists in the appearance of one thing in another as the rope appearing as a snake and as Akasa appears to be dome shaped and blue (though it has no shape or colour)

ततो निरश आनन्दे विवर्तो जगदिष्यताम् ।
मायाशक्ति कल्पिका स्यादैन्द्रजालिकशक्तिवत् ॥ १० ॥

10 Similar illusive appearances may occur in the impartite Brahman Thus let the world be assumed as arising in the impartite bliss Like the power of a magician, the power of Maya may be said to create this objective world

शक्ति शक्तात्पृथङ्नास्ति तद्वद्दृष्टेर्न चाभिदा ।
प्रतिबन्धस्य दृष्टत्वाच्छक्त्यभावे तु कस्य स ॥ ११ ॥

11 Force does not exist apart from the thing which possesses it, for it is so seen (i e, to

be inseparable) Neither are they one As it is sometimes not manifested in the presence of obstacles, it cannot be said to be non-different from it We cannot also say that there is no force as in that case what can the obstacle oppose ?

शक्तेः कार्यानुमेयत्वादकार्ये प्रतिबन्धनम् ।
ज्वलतोऽग्नेरदाहे स्यान्मन्त्रादिप्रतिबन्धता ॥ १२ ॥

12 As force is inferred from its action, we infer some obstacle to it when the action is not produced When the flames of a fire do not burn, we infer some obstacles e g , Incantation &c

देवात्मशक्तिं स्वगुणैर्निगूढां मुनयोऽविदन् ।
परास्य शक्तिर्विविधा क्रियाज्ञानबलात्मिका ॥ १३ ॥

13 The sages came to know of Mayic force of Brahman being veiled under its Gunas This divine force appears to be of different kinds as it manifests itself variously in the form of actions, knowledge and desires

इति वेदवचः प्राह वसिष्ठश्च तथाऽब्रवीत् ।
सर्वशक्ति परब्रह्म नित्यमापूर्णमद्वयम् ॥ १४ ॥

8 Those holding the second doctrine say that one substance becomes modified into another as milk into curds, clay into pot, gold into ear rings &c

अवस्थान्तरभान तु विवर्तो रज्जुसर्पवत् ।
निरंशेप्यस्त्यसौ व्योम्नि तलमालिन्यकल्पनात् ॥ ९ ॥

9 Those holding the first doctrine say that it consists in the appearance of one thing in another as the rope appearing as a snake and as Akasa appears to be dome-shaped and blue (though it has no shape or colour)

ततो निरंश आनन्दे विवर्तो जगदिष्यताम् ।
मायाशक्ति कल्पिका स्यादैन्द्रजालिकशक्तिवत् ॥ १० ॥

10 Similar illusive appearances may occur in the impartite Brahman Thus let the world be assumed as arising in the impartite bliss Like the power of a magician, the power of Maya may be said to create this objective world

शक्ति शक्तात्पृथङ्नास्ति तद्वद्दृष्टेर्न चाभिदा ।
प्रतिबन्धस्य दृष्टत्वाच्छक्त्यभावे तु कस्य स ॥ ११ ॥

11 Force does not exist apart from the thing which possesses it, for it is so seen (i e., to

be inseparable) Neither are they one As it is sometimes not manifested in the presence of obstacles, it cannot be said to be non different from it We cannot also say that there is no force as in that case what can the obstacle oppose ?

शक्तेः कार्यानुमेयत्वादकार्ये प्रतिबन्धनम् ।
ज्वलतोऽग्नेरदाहे स्यान्मन्त्रादिप्रतिबन्धता ॥ १२ ॥

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14 Thus say all Vedas and sages e g, Vasishta Parabrahman is eternal, all pervasive, secondless and possessing all power

यथोल्लसति शक्त्यासौ प्रकाशमधिगच्छति ।
चिच्छक्तिब्रह्मणो राम शरीरेषूपलभ्यते ॥ १५ ॥

15 Whenever Parabrahman is revealed by an operation of its force, the latter becomes manifested That phase of Brahmic power which gives rise to consciousness, is manifested in the bodies of embodied beings (so said Vasishta to Rama)

स्पन्दशक्तिश्च वातेषु दार्ढ्यशक्तिस्तथोपले ।
द्रवशक्तिस्तथाम्भःसु दाहशक्तिस्तथानले ॥ १६ ॥

16 The force of movement is seen in air, hardness in stone, fluidity in water, and burning power in fire

शून्यशक्तिस्तथाकाशे नाशशक्तिर्विनाशिनि ।
यथाण्डेन्तर्महासर्पो जगदस्ति तथात्मनि ॥ १७ ॥

17 Immateriality in space, and destructibility in objects that are being destroyed The world is in Paramatma just as a large serpent is in the egg in an embryonic state

फलपत्रलतापुष्पशाखाविटपमूलवान् ।
ननु बीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम् ॥ १८ ॥

18 Or as a tree with fruit, leaves, creepers, flowers, smaller and larger branches, roots etc in the seed (This illustration of the tree being latent in the seed should not be applied to Brahman in toto as it would otherwise make Brahman the "Parinama" cause instead of being "Vivarta")

क्वचित्काश्चित्कदाचिच्च तस्मादुद्यन्ति शक्तय ।
देशकालविचित्रत्वात्क्ष्मातलादिव शालय ॥ १९ ॥

19 By reference to differences in space and time some forces arise from Brahman in some places and at certain times, just as special seeds sprout out from the ground at special places and special times

स आत्मा सर्वगो राम नित्योदितमहावपु ।
यन्मनाङ्मननीं शक्तिं धत्ते तन्मन उच्यते ॥ २० ॥

20 When the eternal, manifesting, infinite Brahman assumes the cognising power it is said to be, mind

आदौ मनस्तदनुबन्धविमोक्षदृष्टी
पश्चात्प्रपञ्चरचना भुवनाभिधाना ।

इत्यादिका स्थितिरियं हि गता प्रतिष्ठा-
माख्यायिकासुभगबालजनोदितेव ॥ २१ ॥

21 First arises mind, then a perception of bondage and emancipation, then the universe in which are included the worlds and so on like *tales concocted for the amusement of children*

बालस्य हि विनोदाय धात्री वक्ति शुभां कथाम् ।
क्वचित्सन्ति महाबाहो राजपुत्रास्त्रय शुभा ॥ २२ ॥

22 A nurse repeated the beautiful story to please the child in her charge "In a certain place there were three worthy princes

द्वौ न जातौ तथैकस्तु गर्भ एव न च स्थित ।
वसन्ति ते धर्मयुक्ता अत्यन्तासति पत्तने ॥ २३ ॥

23 Of these two are not born and the third has not even been conceived in the mother's womb They lived in the town of absolute non existence, being endowed with all good qualities

स्वकीयाच्छून्यनगरान्निर्गत्य विमलाशया ।
गच्छन्तो गगने वृक्षान्ददृशु फलशालिन ॥ २४ ॥

24 The three pure minded princes *came*

out of their town of non-existence and saw growing in the sky, trees laden with fruits

भविष्यन्नगरे तत्र राजपुत्रास्त्रयोपि ते ।
सुखमद्य स्थिता पुत्र मृगयाव्यवहारिण ॥ २५ ॥

25 They went to the town of futurity and lived there happily, engaged in hunting

धाच्येति कथिता राम बालकाख्यायिका शुभा ।
निश्चय स ययौ बालो निर्विचारणया धिया ॥ २६ ॥

26 The boy being unable to exercise discrimination believed the story of the nurse to be true

इय ससाररचना विचारोज्झितचेतसाम् ।
बालकाख्यायिकेवेत्थमवस्थितिमुपागता ॥ २७ ॥

27 To persons devoid of judgment this world appears to be as true as the story was, to the boy

इत्यादिभिरुपाख्यानैर्मायाशक्तेश्च विस्तरम् ।
वसिष्ठ कथयामास सैव शक्तिर्निरूप्यते ॥ २८ ॥

28 The sage Vasishta, thus described the force of Maya by such stories This force is now described more in detail

कार्यदाश्रयतश्चैषा भवेच्छक्तिर्विलक्षणा ।
स्फोटाङ्गारौ दृश्यमानौ शक्तिस्तत्रानुमीयते ॥ २९ ॥

29 This Maya force appears to be distinct from its effect (the world) and its basis (Brahman) The blister is distinct from the fire which caused it The force is inferred from its effect

पृथुबुध्नोदराकारो घट कार्योऽत्र मृत्तिका ।
शब्दादिभि पञ्चगुणैर्युक्ता शक्तिस्त्वतद्विधा ॥ ३० ॥

30 The pot with its thickness and rotundity is the product of force acting on clay with its five properties, sound, smell &c But the force is different from either, (i. e, the pot or clay)

न पृथ्वादिर्न शब्दादि शक्तावस्तु यथा तथा ।
अत एव ह्यचिन्त्यैषा न निर्वचनमर्हति ॥ ३१ ॥

31 Force does not possess the characters of the pot or of the clay and is distinct from both It is therefore unthinkable and indescribable

कार्योत्पत्ते पुरा शक्तिर्निगूढा मृद्यवस्थिता ।
कुलालादिसहायेन विकाराकारता व्रजेत् ॥ ३२ ॥

32 Before the formation of a pot, the capability of giving rise to a pot was inherent in the clay With the help of the potter, wheel &c the clay becomes transformed into the pot

पृथुत्वादिविकारान्त स्पर्शादिं चापि मृत्तिकाम् ।
एकीकृत्य घट प्राहुर्विचारविकला जना ॥ ३३ ॥

33 Persons without discrimination confound the properties of the effect with those of clay and speak of it as the pot

कुलालव्यापृते पूर्वो यावानंश स नो घट ।
पश्चात्तु पृथुबुध्नादिमत्त्वे युक्ता हि कुम्भता ॥ ३४ ॥

34 The clay which existed as such before it was operated upon by the potter is not a pot. It becomes a pot only when endowed with the qualities of thickness, hollow cavity &c

स घटो न मृदो भिन्नो वियोगे सत्यनीक्षणात् ।
नाप्यभिन्न पुरा पिण्डदशायामनवेक्षणात् ॥ ३५ ॥

35 The pot is not different from the clay as it cannot exist without clay and it is not identical with clay as no pot exists in a lump of clay

अतोऽनिर्वचनीयोय शक्तिवत्तेन शक्तिज ।
अव्यक्तत्वे शक्तिरुक्ता व्यक्तत्वे घटनामभृत् ॥३६॥

36 Therefore being a product of force, it is as indescribable as force itself It is called force when it is invisible and in its visible condition is called a pot

ऐन्द्रजालिकनिष्ठापि माया न व्यज्यते पुरा ।
पश्चाद्गन्धर्वसेनादिरूपेण व्यक्तिमाप्नुयात् ॥ ३७ ॥

37 The power of a magician is invisible before it is brought into operation Afterwards it manifests itself in the form of an army of Gandharvas

एव मायामयत्वेन विकारस्यानृतात्मताम् ।
विकाराधारमृद्वस्तुसत्यत्व चाब्रवीच्छ्रुति ॥ ३८ ॥

38 Therefore the scriptures predicate non-entity to all products of force and entity to such substances e g , clay in which force inheres

वाङ्निष्पाद्य नाममात्र विकारो नास्य सत्यता ।
स्पर्शादिगुणयुक्ता तु सत्या केवलमृत्तिका ॥ ३९ ॥

39 The products of force e g , a pot having no further substantiality than possessing

a name have no real entity, whereas relatively to them clay possessing sound, smell &c is said to have entity

व्यक्ताव्यक्ते तदाधार इति त्रिष्वाद्ययोर्द्वयो ।
पर्याय कालभेदेन तृतीयस्त्वनुगच्छति ॥ ४० ॥

40 Of the three Viz, products of force, the invisible force and that in which both these inhere, the first two exist only one at a time but the third accompanies both as the constant basis

निस्तत्त्व भासमान च व्यक्तमुत्पत्तिनाशभाक् ।
तदुत्पत्तौ तस्य नाम वाचा निष्पाद्यते नृभि ॥ ४१ ॥

41 The products of force though visible have no real entity as they are liable to origin and destruction When they originate, they are known by names invented by men

व्यक्ते नष्टेऽपि नामैतन्नृवक्त्रेष्वनुवर्तते ।
तेन नाम्ना निरूप्यत्वाद्व्यक्त तद्रूपमुच्यते ॥ ४२ ॥

42 Though the products are destroyed, their names continue to be uttered by men As they are described in words their entity is purely nominal

अतोऽनिर्वचनीयोयं शक्तिवत्त्वेन शक्तिज ।
अव्यक्तत्वे शक्तिरुक्ता व्यक्तत्वे घटनामभृत् ॥३६॥

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42 Though the products are destroyed, their names continue to be uttered by men As they are described in words their entity is purely nominal

निस्तत्त्वत्वाद्विनाशित्वाद्वाचारम्भणनामत ।
व्यक्तस्य न तु तद्रूप सत्यं किंचिन्मृदादिवत् ॥ ४३ ॥

43 As they have no real entity, are liable to destruction and are described by names coming out of the organs of speech, the nature and properties of visible products of force e g, a pot, are unreal

व्यक्तकाले तत पूर्वमूर्ध्वमप्येकरूपभाक् ।
सतत्त्वमविनाश च सत्य मृद्वस्तु कथ्यते ॥ ४४ ॥

44 As the substratum clay keeps its uniform nature while the product of force is visible, before its origin and after its destruction and as it undergoes no change and suffers no destruction, it is said to be the real entity

व्यक्त घटो विकारश्चेत्येतैर्नामभिरीरित ।
अर्थश्चेदनृत कस्मान्न मृद्बोधे निवर्तते ॥ ४५ ॥

45 (It is objected) "If what is expressed by the terms "manifested" "jar" "Product of change" is unreal then why does not knowledge of the entity of the substratum clay destroy the idea of pot &c"

निवृत्त एव यस्मात्ते तत्सत्यत्वमतिर्गता ।
ईदृङ्निवृत्तिरेवात्र बोधजा न त्वभासनम् ॥ ४६ ॥

46 (To this we reply that) The notion of the real entity of the pot has been destroyed thereby, therefore the destruction of the notion of the real entity of the pot from a proper knowledge of its substratum should be regarded as destruction and not the actual imperception of the pot

पुमानधोमुखो नीरे भातोप्यस्ति न वस्तुत ।
तटस्थमर्त्यवत्तस्मिन्नैवास्था कस्यचित्कचित् ॥ ४७ ॥

47 The inverted reflected image of a person, in water is never mistaken by anybody for the real person standing on the bank of a river

ईदृग्बोधे पुमर्थत्व मतमद्वैतवादिनाम ।
मृद्रूपस्यापरित्यागाद्विवर्तत्व घटे स्थितम ॥ ४८ ॥

48 Therefore the knowledge that everything other than the substratum Brahman, is unreal, is the means of emancipation to those who hold the doctrine of non-duality As the substratum clay is not rejected, the appearance of a pot in it is accepted

परिणामे पूर्वरूप त्यजेत्तत्क्षीररूपवत् ।
मृत्सुवर्णे निवर्तेते घटकुण्डलयोर्न हि ॥ ४९ ॥

49 In a case of actual change as that of milk into curds, the former substratum milk disappears But in the modification of clay and gold in the pot and ear-ring respectively the substratum remains as such

घटे भग्ने न मृद्भाव कपालानामवेक्षणात् ।
नैव चूर्णेऽस्ति मृद्रूप स्वर्णरूप त्वतिस्फुटम् ॥ ५० ॥

50 It should not be doubted that the broken pieces of a pot do not resemble clay for they do so when reduced to fine powder The persistence of gold in the case of ear-rings is quite plain

क्षीरादौ परिणामोस्तु पुनस्तद्भाववर्जनात् ।
एतावता मृदादीना दृष्टान्तत्व न हीयते ॥ ५१ ॥

51 When milk becomes curds there is actual change of substance, as milk cannot be recovered from the curds whereas in the case of a pot, the original substance e g, clay &c remains the same and can be recovered from its modified products

Here pot and golden ear-rings may be cited as instances of Vivarta

अ ादिन कार्ये मृदो द्वैगुण्यमापतेत् ।
रूपस्पर्शादय प्रोक्ता कार्यकारणयो पृथक् ॥ ५२ ॥

52 According to those who hold that one set of causes produces a different set of effects, clay should possess two sets of properties, for causes and effects must have different forms, sensations of touch &c

मृत्सुवर्णमयश्चेति दृष्टान्तत्रयमारुणि ।
प्राहातो वासयेत्कार्यानृतत्व सर्ववस्तुषु ॥ ५३ ॥

53 Aruna's son Uddalaka gives three examples of clay, gold and iron Therefore one must firmly fix in mind the unreality of all effects (Phenomena)

कारणज्ञानत कार्यविज्ञान चापि सोऽवदत् ।
सत्यज्ञानेऽनृतज्ञान कथमत्रोपपद्यते ॥ ५४ ॥

54 Uddalaka says that when the cause is known, all its effects are also known But how from a knowledge of the real cause can knowledge of unreal effects arise ?

परिणामे पूर्वरूप त्यजेत्तत्क्षीररूपवत् ।
मृत्सुवर्णे निवर्तेते घटकुण्डलयोर्न हि ॥ ४९ ॥

49 In a case of actual ch inge is that of milk into curds, the former substratum milk disappears But in the modification of clay and gold in the pot and ear ring respectively the substratum rem ains as such

घटे भग्ने न मृद्भाव कपालानामवेक्षणात् ।
नैव चूर्णेस्ति मृद्रूप स्वर्णरूप त्वतिस्फुटम् ॥ ५० ॥

50 It should not be doubted that the broken pieces of a pot do not resemble clay for they do so when reduced to fine powder The persistence of gold in the case of ear-rings is quite plain

क्षीरादौ परिणामोस्तु पुनस्तद्भाववर्जनात् ।
एतावता मृदादीना दृष्टान्तत्व न हीयते ॥ ५१ ॥

51 When milk becomes curds there is actual change of substance, as milk cannot be recovered from the curds whereas in the case of a pot, the original subst ance e g, clay &c remains the same and can be recovered from its modified products

Here pot and golden ear rings may be cited as instances of Vivarta

आरम्भवादिन कार्ये मृदो द्वैगुण्यमापतेत् ।
रूपस्पर्शादय प्रोक्ता कार्यकारणयो पृथक् ॥ ५२ ॥

52 According to those who hold that one set of causes produces a different set of effects, clay should possess two sets of properties, for causes and effects must have different forms, sensations of touch &c

मृत्सुवर्णमयश्चेति दृष्टान्तत्रयमारुणि ।
प्राहातो वासयेत्कार्यानृतत्व सर्ववस्तुषु ॥ ५३ ॥

53 Aruna's son Uddalaka gives three examples of clay, gold and iron Therefore one must firmly fix in mind the unreality of all effects (Phenomena)

कारणज्ञानत कार्यविज्ञान चापि सोऽवदत् ।
सत्यज्ञानेऽनृतज्ञान कथमत्रोपपद्यते ॥ ५४ ॥

54 Uddalaka says that when the cause is known, all its effects are also known But how from a knowledge of the real cause can knowledge of unreal effects arise ?

समृत्कस्य विकारस्य कार्यता लोकदृष्टित ।
वास्तवोत्र मृदंशोस्य बोध कारणबोधत ॥ ५५ ॥

55 It is commonly seen that an effect e g , a pot, is a modification of its material cause clay The clay portion of a pot is the entity Therefore by understanding the cause of the pot viz, clay, you understand the real entity of the pot

अनृतांशो न बोद्धव्यस्तद्बोधानुपयोगत ।
तत्त्वज्ञान पुमर्थ स्यान्नानृतांशावबोधनम् ॥ ५६ ॥

56 A knowledge of the unreal portion of the effects need not be taught, as such knowledge serves no purpose A knowledge of the true entity (e g ,) self is of use to men (as means of emancipation) while a knowledge of the unreal portion is of no use

तर्हि कारणविज्ञानात्कार्यज्ञानमितीरिते ।
मृद्बोधान्मृत्तिकाबुद्धत्युक्त स्यात्कोत्र विस्मय ॥ ५७ ॥

57 (An opponent says) " The saying that knowing the cause is the same as knowing the effects, simply means that a knowledge of clay gives rise to a knowledge of clay What is there wonderful about this ? "

सत्य कार्येषु वस्त्वंश कारणात्मेति जानत ।
विस्मयो मास्त्विहाज्ञस्य विस्मय केन वार्यते ॥ ५८ ॥

58 (The Vedantin replies) "True, that the real entity in the effects is the same as the cause, may not be surprising to men of discrimination, but who can prevent the ignorant from being surprised at this?"

आरम्भी परिणामी च लौकिकश्चैककारणे ।
ज्ञाते सर्वमतिं श्रुत्वा प्राप्नुवन्त्येव विस्मयम् ॥ ५९ ॥

59 He who holds that a cause gives rise to an effect different from itself, he who holds that a real change is produced in the effects and a common person will wonder on hearing that the knowledge of the one cause produces a knowledge of all its effects

अद्वैताभिमुखीकर्तुमेवात्रैकस्य बोधत ।
सर्वबोध श्रुतौ नैव नानात्वस्य विवक्षया ॥ ६० ॥

60 In order to turn the pupil towards the secondless one the Chandogya Upanishad teaches that by knowing the one cause all the effects are known Nothing is said about the differences between the many effects

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एकमृत्पिण्डविज्ञानात्सर्वं मृण्मयधीर्यथा ।
तथैकब्रह्मबोधेन जगद्बुद्धिर्विभाव्यताम् ॥ ६१ ॥

61 Just as by a knowledge of clay we know all objects made of clay, so by knowing Brahman the whole phenomenal universe may be known

सच्चित्सुखात्मक ब्रह्म नामरूपात्मक जगत् ।
तापनीये श्रुत ब्रह्म सच्चिदानन्दलक्षणम् ॥ ६२ ॥

62 Brahman is of the nature of existence, consciousness and bliss and the world is of the nature of name and form Tapaniya Upanishad mentions the Brahmic indications of existence, consciousness and bliss

सद्रूपमारुणि प्राह प्रज्ञान ब्रह्म वह्वृच ।
सनत्कुमार आनन्दमेवमन्यत्र गम्यताम् ॥ ६३ ॥

63 Aruni described Brahman as of the nature of existence (Taittiriya Upanishad) the Rig Vedas as of the nature of consciousness (Aitereya Upanishad) and Sanatkumara as of the nature of bliss (Chandogya Upanishad) Similarly other scriptures

विचिन्त्य सर्वरूपाणि कृत्वा नामानि तिष्ठति ।
अहं व्याकरवाणीमे नामरूपे इति श्रुते ॥ ६४ ॥

64 Purusha Sukta says that Brahman remains after creating forms and giving them names Another scripture says "I reveal names and forms"

अव्याकृतं पुरा सृष्टेरूर्ध्वं व्याक्रियते द्विधा ।
अचिन्त्यशक्तिर्मायैषा ब्रह्मण्यव्याकृताभिधा ॥ ६५ ॥

65 Prior to evolution, the universe was in an unmanifested state and subsequently became manifested by name and form By the term "unmanifested" is meant the indescribable power Maya in Brahman

अविक्रियब्रह्मनिष्ठा विकारं यात्यनेकधा ।
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥ ६६ ॥

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66 This Maya present in unchangeable

Brahman undergoes modifications in numerous ways Maya is to be known as the material cause of the world (Prakriti) and the Supreme Lord as the controller of Maya

आद्यो विकार आकाश सोऽस्ति भात्यपि च प्रिय ।
अवकाशस्तस्य रूप तन्मिथ्या न तु तत्त्रयम् ॥ ६७ ॥

67 The first modification is Akasa It exists, is manifested and is dear to all Its own nature is space which is unreal, while its other three properties derived from its cause are real

न व्यक्ते पूर्वमस्त्येव न पश्चाच्चापि नाशत ।
आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥ ६८ ॥

68 The spatial property did not exist before evolution, and does not exist after the destruction of Akasa and as it has no existence either before evolution or after destruction, it has no real existence even in the present

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येवेत्याह कृष्णोऽर्जुन प्रति ॥ ६९ ॥

69 Lord Sri Krishna told Arjuna that beings are unmanifest in their origin, manifest

in the middle state (i e , in the present) and unmanifest in their dissolution

मृद्वत्ते सच्चिदानन्दा अनुगच्छन्ति सर्वदा ।
निराकाशे सदादीनामनुभूतिर्निजात्मनि ॥ ७० ॥

70 Just as clay exists in pot and other products in all the three states of time, so existence, consciousness and bliss ever pervade the Akasa When the idea of space is rejected, one experiences in one's own self, existence, consciousness and bliss.

अवकाशे विस्मृतेऽथ तत्र किं भाति ते वद ।
शून्यमेवेति चेदस्तु नाम तादृग्विभाति हि ॥ ७१ ॥

71 If the notion of space is forgotten what is there left ? If you say "nothing" we accept it and say that that which is represented by the word is revealed (That is, the persistence of consciousness is shown thereby Only the objective element is negatived by your saying that nothing is left)

तादृक्त्वादेव तत्सत्त्वमौदासीन्येन तत्सुखम् ।
आनुकूल्यप्रातिकूल्यहीन यत्तन्निज सुखम् ॥ ७२ ॥

72 Therefore we predicate existence of it

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72 Therefore we predicate existence of it

As it is subject to no misery, it is bliss The absence of favourable and unfavourable circumstances constitutes the bliss of self

आनुकूल्ये हर्षधी स्यात्प्रातिकूल्ये तु दु खधी ।
द्वयाभावे निजानन्दो निजदु ख न तु क्वचित् ॥ ७३ ॥

73 As a favourable object gives rise to pleasure and an unfavourable one to sorrow, there is the bliss of self in the absence of both (i e, in its natural state) No one experiences misery in the natural state

निजानन्दे स्थिरे हर्षशोकयोर्व्यत्यय क्षणात् ।
मनस क्षणिकत्वेन तयोर्मानसतेष्यताम् ॥ ७४ ॥

74 Though the bliss of self is eternal, the mind on account of fickleness passes momentarily from happiness to sorrow Therefore both these are to be looked upon as mental productions

आकाशेऽप्येवमानन्द सत्ताभाने तु सम्मते ।
वाय्वादिदेहपर्यन्त वस्तुष्वेव विभाव्यताम् ॥ ७५ ॥

75 Therefore we accept existence, consciousness and bliss in Akasa Similar considerations apply to all things from the air (outside) to the body (of the enquirer)

गतिस्पर्शौ वायुरूपं वह्नेर्दाहप्रकाशने ।
जलस्य द्रवता भूमेः काठिन्यं चेति निर्णयः ॥ ७६ ॥

76 Motion and touch are the special characteristics of air, colour, heat and light of fire, fluidity of water, and solidity of earth

असाधारण आकार औषध्यन्नवपुष्यपि ।
एवं विभाव्य मनसा तत्तद्रूपं यथोचितम् ॥ ७७ ॥

77 Similarly the special properties of plants, food stuffs and bodies can be separated and their nature inferred by the mind

अनेकधा विभिन्नेषु नामरूपेषु चैकधा ।
तिष्ठन्ति सच्चिदानन्दा विसंवादो न कस्यचित् ॥ ७८ ॥

78 In the innumerable objects with different names and forms, are inherent the common indications of existence, consciousness, and bliss Nobody can dispute this

निस्तत्त्वे नामरूपे द्वे जन्मनाशयुते च ते ।
बुद्ध्या ब्रह्मणि वीक्षस्व समुद्रे बुद्बुदादिवत् ॥ ७९ ॥

79 The names and forms being subject to origin and destruction are unreal Therefore

recognise their basis to be Brahman just as bubbles, foam &c have the waters of the sea as their basis

सच्चिदानन्दरूपेऽस्मिन्पूर्णे ब्रह्मणि वीक्षिते ।
स्वयमेवावजानाति नामरूपे शनै शनै ॥ ८० ॥

80 With a direct knowledge of Brahman as eternal existence, consciousness and bliss, names and forms gradually come to be disregarded of themselves

यावद्यावदवज्ञा स्यात्तावत्तावत्तदीक्षणम् ।
यावद्यावद्वीक्ष्यते तत्तावत्तावदुभे त्यजेत् ॥ ८१ ॥

81 The more is duality disregarded, the clearer does the realisation of Brahman become As knowledge of Brahman is perfected, name and form come to be disregarded

तदभ्यासेन विद्याया सुस्थितायामय पुमान् ।
जीवन्नेव भवेन्मुक्तो वपुरस्तु यथा तथा ॥ ८२ ॥

82 When through repeated practice, knowledge of Brahman comes to be fixed, the man becomes emancipated even though alive It does not then matter what becomes of his body

तच्चिन्तन तत्कथनमन्योन्य तत्प्रबोधनम् ।
एतदेकपरत्व च ब्रह्माभ्यास विदुर्बुधा ॥ ८३ ॥

83 The mental training leading to the realisation of Brahman is understood to mean the unbroken fixity of attention on Brahman by being engaged in one or other of the following meditation on Brahman, speaking of it and enlightening one another on the subject

वासनानेककालीना दीर्घकाल निरन्तरम् ।
सादर चाभ्यस्यमाने सर्वथैव निवर्तते ॥ ८४ ॥

84 By an incessant practice with earnestness for a long time, the impressions of this world become loosened in all ways and vanish

मृच्छक्तिवद्ब्रह्मशक्तिरनेकाननृतान्सृजेत् ।
यद्वा जीवगता निद्रा स्वप्नश्चात्र निदर्शनम् ॥ ८५ ॥

85 The Mayic force inherent in Brahman, is like the force inherent in clay, able to create numerous unreal things of this world The experiences of sleep and dreams found in living beings are evidences of this

निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी ।
ब्रह्मण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥ ८६ ॥

86 Just as during sleep there is a force capable of creating impossible dreams, so there is the Mayic force in Brahman capable of creating all this universe, maintaining it and destroying it

स्वप्ने वियद्गतिं पश्येत्स्वमूर्द्धच्छेदन यथा ।
मुहूर्ते वत्सरौघ च मृतपुत्रादिक पुन ॥ ८७ ॥

87 A person sees in his dreams aerial locomotion, the cutting off of his own head, experience of years crowded into an hour, death of his son &c

इद युक्तमिद नेति व्यवस्था तत्र दुर्लभा ।
यथायथेक्ष्यते यद्यत्तत्तद्युक्त तथा तथा ॥ ८८ ॥

88 And there is no question of the occurrences being proper or improper and what ever happens appears to be in its proper place

ईदृशो महिमा दृष्टो निद्राशक्तेर्यदा तदा ।
मायाशक्तेरचिन्त्योय महिमेति किमद्भुतम् ॥ ८९ ॥

89 When such is seen to be the power of sleep, what is there to wonder at the unthinkable power of Maya

शयाने पुरुषे निद्रा स्वप्न वहुविध सृजेत ।
ब्रह्मण्येव निर्विकारे विकारान्कल्पयत्यसौ ॥ ९० ॥

90 Just as a sleeping person creates numerous things in his dreams, the Mayic power causes the appearance of diverse things in the unchanging Brahman

खानिलाग्निजलोर्व्यण्डलोकप्राणिशिलादिका ।
विकारा प्राणिधीष्वन्तश्चिच्छाया प्रतिबिम्बिता ॥ ९१ ॥

91 Akasa, air, fire, water, earth, the universe, the worlds, animate and inanimate things are all products of Maya The consciousness of Brahman is reflected in the internal organ of living beings

चेतनाचेतनेष्वेषु सच्चिदानन्दलक्षणम् ।
समान ब्रह्म भिद्येते नामरूपे पृथक्पृथक् ॥ ९२ ॥

92 Sentient and insentient objects have alike as their common basis the same Brahman characterised by existence, consciousness and bliss. Names and forms alone differ

ब्रह्मण्येते नामरूपे पटे चित्रमिव स्थिते ।
उपेक्ष्य नामरूपे द्वे सच्चिदानन्दधीर्भवेत् ॥ ९३ ॥

86 Just as during sleep there is a force capable of creating impossible dreams, so there is the Mayic force in Brahman capable of creating all this universe, maintaining it and destroying it

स्वप्ने वियद्गतिं पश्येत्स्वमूर्द्धच्छेदनं यथा ।
मुहूर्ते वत्सरौघं च मृतपुत्रादिकं पुनः ॥ ८७ ॥

87 A person sees in his dreams aerial locomotion, the cutting off of his own head, experience of years crowded into an hour, death of his son &c

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88 And there is no question of the occurrences being proper or improper and whatever happens appears to be in its proper place

ईदृशो महिमा दृष्टो निद्राशक्तेर्यदा तदा ।
मायाशक्तेरचिन्त्योऽयं महिमेति किमद्भुतम् ॥ ८९ ॥

89 When such is seen to be the power of sleep, what is there to wonder at the unthinkable power of Maya

96 Varying mental creations are formed from moment to moment What is lost is lost and does not come back The ordinary worldly concerns should be looked upon similarly

न बाल्य यौवने लभ्य यौवन स्थाविरे तथा ।
मृत पिता पुनर्नास्ति नायात्येव गत दिनम् ॥ ९७ ॥

97 In youth there is no continuance of boyhood In old age there is no manhood The dead father never comes back The day which is past never comes back again

मनोराज्याद्विशेष क क्षणध्वंसिनि लौकिके ।
अतोऽस्मिन्भासमानेपि तत्सत्यत्वधिय त्यजेत् ॥ ९८ ॥

98 What specialty do the ordinary worldly objects subject to destruction, possess over mental creations? Therefore though they appear to be manifest, the notion of their being real should be abandoned

उपेक्षिते लौकिके धीर्निर्विघ्ना ब्रह्मचिन्तने ।
नटवत्कृत्रिमास्थाया निर्वहत्येव लौकिकम् ॥ ९९ ॥

99 When worldly objects are disregarded, the mind freed from obstacles becomes fixed in thinking of Brahman Then one may be engaged

93 Names and forms are found in Brahman just as various objects appear in a picture Disregarding names and forms, there only remain existence, consciousness and bliss

जलस्थेऽधोमुखे स्वस्य देहे दृष्टेप्युपेक्ष्य तम् ।
तीरस्थ एव देहे स्वे तात्पर्यं स्याद्यथा तथा ॥ ९४ ॥

94 One standing on the Bank of a river will not be deceived by the topsy-turvy image of his body in the water but will identify himself with the body on the bank So also (should one neglect name and form and bear in mind the common basis Brahman)

सहस्रशो मनोराज्ये वर्तमाने सदैव तत् ।
सर्वैरुपेक्ष्यते यद्वदुपेक्षा नामरूपयो ॥ ९५ ॥

95 Just as the thousands of mental creations which all people have in their day dreams, are neglected by them in worldly affairs, so should names and forms be disregarded in the real entity of Brahman

क्षणे क्षणे मनोराज्य भवत्येवान्यथाऽन्यथा ।
गत गत पुनर्नास्ति व्यवहारो बहिस्तथा ॥ ९६ ॥

96 Varying mental creations are formed from moment to moment What is lost is lost and does not come back The ordinary worldly concerns should be looked upon similarly

न बाल्यं यौवने लभ्यं यौवनं स्थाविरे तथा ।
मृतः पिता पुनर्नास्ति नायात्येव गतं दिनम् ॥ ९७ ॥

97 In youth there is no continuance of boyhood In old age there is no manhood The dead father never comes back The day which is past never comes back again

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98 What specialty do the ordinary worldly objects subject to destruction, possess over mental creations? Therefore though they appear to be manifest, the notion of their being real should be abandoned

उपेक्षिते लौकिके धीर्निर्विघ्ना ब्रह्मचिन्तने ।
नटवत्कृत्रिमास्थाया निर्वहत्येव लौकिकम् ॥ ९९ ॥

99 When worldly objects are disregarded, the mind freed from obstacles becomes fixed in thinking of Brahman Then one may be engaged

in worldly concerns (and not be affected by them) just as an actor acts his part on the stage for the time being

प्रवहत्यपि नीरेऽध स्थिरा प्रौढशिला यथा ।
नामरूपान्यथात्वेऽपि कूटस्थ ब्रह्म नान्यथा ॥ १०० ॥

100 Though water is flowing over it constantly the underlying rock is ever stable Similarly the names and forms may change but the underlying substratum Brahman remains unchanged.

निश्छिद्रे दर्पणे भाति वस्तुगर्भं बृहद्वियत् ।
सच्चिद्घने तथा नाना जगद्गर्भमिद वियत् ॥ १०१ ॥

101 Just as in a flawless mirror is reflected the whole sky containing numerous objects, so the whole Akasa containing all the universe in itself is manifested in the eternal Brahman of the nature of existence and consciousness

अदृष्ट्वा दर्पण नैव तदन्तस्थेक्षण तथा ।
अमत्वा सच्चिदानन्द नामरूपमति कुत ॥ १०२ ॥

102 Without seeing the mirror it is impossible to see the objects reflected therein So how can there be knowledge of names and

forms without knowing the substratum existence, consciousness and bliss

प्रथम सच्चिदानन्दे भासमानेऽथ तावता ।
बुद्धिं नियम्य नैवोर्ध्वं धारयेन्नामरूपयो ॥ १०३ ॥

103 After first realising existence, consciousness and bliss, the mind should be firmly fixed in it and not allowed afterwards to dwell on names and forms

एवं च निर्जगद्ब्रह्म सच्चिदानन्दलक्षणम् ।
अद्वैतानन्द एतस्मिन्विश्राम्यन्तु जनाश्चिरम् ॥ १०४ ॥

104 Thus the Brahman characterised by existence, consciousness and bliss, becomes devoid of phenomenal universe May all people rest in such secondless bliss !

ब्रह्मानन्दाभिधे ग्रन्थे तृतीयोऽध्याय ईरित ।
अद्वैतानन्द एव स्याज्जगन्मिथ्यात्वचिन्तया ॥ १०५ ॥

इति अद्वैतानन्दप्रकरणम् ॥

105 In this third chapter of the section dealing with Brahmic bliss, is described the non-dual bliss to be obtained by pondering over the unreality of the phenomenal world

SUMMARY OF CHAPTER XIII

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Taittereya Upanishad says that the whole world arises in bliss, is maintained in it and at last becomes merged in it Bliss is the material cause of the universe as clay is of the pot Material cause is of three kinds (1) cause giving rise to the appearance of change without any real change (2) cause giving rise to real change (3) one set of causes giving rise to quite different effects The last two which presuppose space cannot be predicated of Brahmic bliss which is partless and therefore spaceless Illusive appearances e g, a rope appearing as a snake or Akasa appearing as domeshaped and blue, though it has no shape or colour, may occur in impartite Brahman A force known as Maya may be said to create this objective world with Brahman as base This divine force appears to be of different kinds as it manifests variously in the form of actions, knowledge and desires Whenever Brahman is revealed by an operation of its force, the latter becomes manifested That phase of Brahmic power which gives rise to consciousness is manifested in the bodies of embodied beings When the eternal manifesting Brahman assumes the cognising power, it is said to be mind The mind has a perception of external objects and of bondage and emancipation The Mayic force is distinct from its

product, the world and from its basis Brahman It is called force when it is invisible and in its visible condition is called the effect The product of force and the invisible force exist only one at a time, but that in which both these inhere accompanies them as constant basis Products of force though visible have no real entity as they are liable to origin and destruction When they originate they are mere names invented by men As they are described in words, *their* entity is purely *nominal* As they have no real entity, are liable to destruction and are described by names, the nature and properties of visible products of power e g, a pot are unreal But as the substratum of the pot (i e,) clay remains unchanged and is not destroyed, it is said to have real entity The objection that the knowledge of entity of the substratum clay, does not destroy the idea of the pot, may be answered by saying that the *notion* of the real entity of the pot has been destroyed thereby and that the destruction of the *notion* of the real entity of the pot from a proper knowledge of its substratum, should be regarded as destruction and not the actual imperception of the pot Therefore the knowledge that every thing other than substratum Brahman is unreal, is the means of emancipation to those who hold the doctrine of non duality Therefore one must fix in mind the unreality of all effects (i e,) phenomena Just as by a knowledge of clay, we know all objects made of clay, so by knowing Brahman the whole phenomenal world is known Prior to creation,

the universe was in an unmanifested state and subsequently became manifested by name and form By the term unmanifested is meant the indescribable power of Maya in Brahman In the innumerable products of force with different names and forms, are inherent the common indications Existence, Consciousness and Bliss The names and forms being subject to destruction are unreal With a direct knowledge of Brahman as eternal existence, consciousness and bliss, names and forms come to be disregarded and the man becomes emancipated even though alive It does not then matter what becomes of his body which is only a bundle of names and forms The mental training leading to realisation of Brahman, consists in meditation on Brahman, speaking of it and enlightening others on the subject By an incessant practice the worldly impressions become loosened in all ways and vanish The Mayic force of Brahman is like the force existing in sleep capable of creating and destroying impossible dreams e g walking in the air the cutting off of one s own head &c Moreover at the time that dreams occur, there is no question of the occurrences being proper or improper and whatever happens appears to be in its real place When such is the power of sleep, what is there to wonder at the unthinkable power of Maya Akasa, air, fire, water earth, the universe, animate and inanimate things are all products of Maya

The consciousness of Brahman is reflected in the

internal organ (mind) of living beings Sentient and insentient objects have alike as their common basis, Brahman Names and forms alone differ Just as the thousands of mental creations which all people have in their day dreams, are neglected by them in their worldly affairs so should names and forms be disregarded in the real entity of Brahman The ordinary worldly objects subject to destruction have no superiority over mental creations Therefore though they appear to be manifest, the notion of their being real should be abandoned When worldly objects are disregarded, the mind freed from obstacles, becomes fixed in thinking of Brahman Then one may be engaged in worldly concerns and not be affected by them

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CHAPTER XIV

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विद्यानन्दप्रकरणम् ॥

योगेनात्मविवेकेन द्वैतमिथ्यात्वचिन्तया ।
ब्रह्मानन्द पश्यतोऽथ विद्यानन्दो निरूप्यते ॥ १ ॥

1 Bliss of knowledge is now described for the sake of him who has realised Brahmic bliss through mental control, discrimination of self and meditation on the unreality of duality

विषयानन्दवद्विद्यानन्दो धीवृत्तिरूपक ।
दु खाभावादिरूपेण प्रोक्त एष चतुर्विध ॥ २ ॥

2 Like the bliss accruing from objects, bliss of knowledge is also a modification of intellectual operation It is of four kinds having the form of absence of sorrow &c

दु खाभावश्च कामाप्ति कृतकृत्योहमित्यसौ ।
प्राप्तप्राप्योहमित्येव चातुर्विध्यमुदाहृतम् ॥ ३ ॥

3 Absence of sorrow, fulfilment of desires, satisfaction arising from accomplishment of all

deeds that have to be done and realisation of all that has to be realised These are the four modifications of the bliss of knowledge

ऐहिक चामुष्मिक चेत्येव दु ख द्विधेरितम ।
निवृत्तिमैहिकस्याह बृहदारण्यक वच ॥ ४ ॥

4 Sorrow is of two kinds that related to this world and that related to the next world Removal of sorrow related to the present is now set forth in accordance with the teaching of Brihadaranyaka Upanishad which says —

आत्मान चेद्विजानीयादहमस्मीति पूरुष ।
किमिच्छन्कस्य कामाय शरीरमनुसञ्ज्वरेत् ॥ ५ ॥

5 "When a person comes to realise his own self to be 'that" (Paramatma), wishing what and to satisfy whose desires can he be swayed by any affections in his body ?'

जीवात्मा परमात्मा चेत्यात्मा द्विविध ईरित ।
चित्तादात्म्यात्त्रिभिर्देहैर्जीव सन्भोक्तृता व्रजेत ॥ ६ ॥

6 The self is spoken of as the individual self and the supreme Self The illusory identification of Consciousness with the three bodies gives rise to the notions of Jiva and Enjoyer

That is to say the same self becomes known as the individual and the supreme

परात्मा सच्चिदानन्दस्तादात्म्य नामरूपयो ।
गत्वा भोग्यत्वमापन्नस्तद्विवेके तु नोभयम् ॥ ७ ॥

7 The identification of the supreme Self of the nature of existence, consciousness and bliss, with names and forms gives rise to objects of enjoyment When the Self is discriminated from both there is neither enjoyer nor objects of enjoyment

भोग्यमिच्छन्भोक्तुरर्थे शरीरमनुसञ्चरेत् ।
ज्वरास्त्रिषु शरीरेषु स्थिता न त्वात्मनो ज्वरा ॥ ८ ॥

8 The enjoyer (identifying himself with the body) desires objects of enjoyment for his own gratification and causes misery to his bodies The miseries can affect the three bodies and not the self

व्याधयो धातुवैषम्ये स्थूलदेहे स्थिता ज्वरा ।
कामक्रोधादय सूक्ष्मे द्वयोर्बीज तु कारणे ॥ ९ ॥

9 The miseries affecting the gross body are various diseases due to differences in the

bodily temperaments Desires and passions &c affect the subtle body and the seed of gross and subtle bodies, is in the causal body

अद्वैतानन्दमार्गेण परात्मनि विवेचिते ।
अपश्यन्वास्तवं भोग्यं किं नामेच्छेत्परात्मवित् ॥ १० ॥

10 One who has come to know the supreme Self by following the methods of discrimination set forth in the section dealing with the bliss of non duality does not perceive any real object of enjoyment and therefore what is there for him to desire ?

आत्मानन्दोक्तरीत्यास्मिञ्जीवात्मन्यवधारिते ।
भोक्ता नैवास्ति कोप्यत्र शरीरे तु ज्वरः कुतः ॥ ११ ॥

11 When is described in the section treating of the bliss of self, the Jiva is recognised in the unchangeable Kootastha, there is no enjoyer and there is no room for bodily afflictions

पुण्यपापद्वये चिन्ता दुःखमामुष्मिकं भवेत् ।
प्रथमाध्याय एवोक्तं चिन्ता नैनं तपेदिति ॥ १२ ॥

12 Thoughts regarding merit and demerit constitute the sorrows with reference to the

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परात्मा सच्चिदानन्दस्तादात्म्य नामरूपयो ।
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12 Thoughts regarding merit and demerit constitute the sorrows with reference to the

That is to say the same self becomes known as the individual and the supreme

परात्मा सच्चिदानन्दस्तादात्म्य नामरूपयो ।
गत्वा भोग्यत्वमापन्नस्तद्विवेके तु नोभयम् ॥ ७ ॥

7 The identification of the supreme Self of the nature of existence, consciousness and bliss, with names and forms gives rise to objects of enjoyment When the Self is discriminated from both there is neither enjoyer nor objects of enjoyment

भोग्यमिच्छन्भोक्तुरर्थे शरीरमनुसञ्चरेत् ।
ज्वरास्त्रिषु शरीरेषु स्थिता न त्वात्मनो ज्वरा ॥ ८ ॥

8 The enjoyer (identifying himself with the body) desires objects of enjoyment for his own gratification and causes misery to his bodies The miseries can affect the three bodies and not the self

व्याधयो धातुवैषम्ये स्थूलदेहे स्थिता ज्वरा ।
कामक्रोधादय सूक्ष्मे द्वयोर्बीज तु कारणे ॥ ९ ॥

9 The miseries affecting the gross body are various diseases due to differences in the

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाल्लोकान्न हन्ति न निबध्यते ॥ १६ ॥

16 He who has no egoism as the doer of actions is no destroyer though he may kill people and is not bound by his actions

मातापित्रोर्वधस्तेय भ्रूणहत्यान्यदीदृशम् ।
न मुक्तिं नाशयेत्पाप मुखकान्तिर्न नश्यति ॥ १७ ॥

17 Killing father and mother stealing, causing abortion and such other sinful deeds do not destroy emancipation and the glory in his face is not destroyed

दु खाभाववदेवास्य सर्वकामाप्तिरीरिता ।
सर्वान्कामानसावाप्त्वा ह्यमृतोऽभवदित्यत ॥ १८ ॥

18 The scriptures also say that in addition to the absence of sorrows, the knower has all his desires fulfilled Having satisfied all wants, he becomes immortal

जक्षन्क्रीडन्रतिं प्राप्त स्त्रीभिर्यानैस्तथेतरै ।
शरीर न स्मरेत्प्राण कर्मणा जीवयेदमुम ॥ १९ ॥

19 The Chandogya Upanishad says that the knower may be eating or playing with or enjoying the company of women, wayfarers and

future existence It has already been said in the first chapter dealing with the bliss of Yoga, that such thoughts do not affect the knower of truth

यथा पुष्करपर्णेऽस्मिन्नपामश्लेषण तथा ।
वेदनादूर्ध्वमागामिकर्मणोऽश्लेषण बुधे ॥ १३ ॥

13 Just as the lotus leaves are not wetted by the water in which they float, so after the genesis of knowledge the knower is not affected by the future works

इषीकातृणतूलस्य वह्निदाह क्षणाद्यथा ।
तथा सञ्चितकर्मास्य दग्ध भवति वेदनात् ॥ १४ ॥

14 Just as dried pith and cotton are completely burnt up in a moment by fire, so the accumulated past works of the knower are burnt up by the fire of true knowledge

यथैधासि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्नि सर्वकर्माणि भस्मसात्कुरुते तथा ॥ १५ ॥

15 Sri Krishna tells Arjuna that all works are consumed by the fire of knowledge just as dry wood is reduced to ashes by fire

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाल्लोकान्न हन्ति न निबध्यते ॥ १६ ॥

16 He who has no egoism as the doer of actions is no destroyer though he may kill people and is not bound by his actions

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न मुक्तिं नाशयेत्पाप मुखकान्तिर्न नश्यति ॥ १७ ॥

17 Killing father and mother stealing, causing abortion and such other sinful deeds do not destroy emancipation and the glory in his face is not destroyed

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19 The Chandogya Upanishad says that the knower may be eating or playing with or enjoying the company of women, wayfarers and

others and does not think of his body at all He will continue to live, through force of fructescent works

सर्वान्कामान्सहाप्नोति नान्यवज्जन्मकर्मभि ।
वर्तन्ते श्रोत्रिये भोगा युगपत्क्रमवर्जिता ॥ २० ॥

20 The knower attains all desires at once There is no rebirth for him as in the case of ordinary persons To a knower there is no order of sequence in the quality of bliss he will enjoy but he will at one and the same time enjoy all grades of bliss

See Taittereya Upanishad Chapter VII and Bhagavat Gita II 46

युवा रूपी च विद्यावान्नीरोगो दृढचित्तवान् ।
सैन्योपेत सर्वपृथ्वीं वित्तपूर्णां प्रपालयन् ॥ २१ ॥

सर्वैर्मानुष्यकैर्भोगै सपन्नस्तृप्तभूमिप ।
यमानन्दमवाप्नोति ब्रह्मविच्च तमश्नुते ॥ २२ ॥

21 & 22 Whatever amount of bliss is enjoyed by a king who is young, handsome, learned, healthy, courageous, surrounded by armies, ruling over the whole world enormously

wealthy, and possessed of all means of enjoyment found in the world of men, that is included in the bliss enjoyed by the knower of Brahman

मर्त्यभोगे द्वयोर्नास्ति कामस्तृप्तिरतः समा ।
भोगान्निष्कामतैकस्य परस्यापि विवेकतः ॥ २३ ॥

23 Both the king and the knower have no worldly desires and so their satisfaction is equal The king has no desire because he has already enjoyed all worldly pleasures and the absence of desire in the knower is due to discrimination

The exalted bliss which the imaginary king is said to possess can be felt only for a moment and it is only then that his bliss can at all be compared to that of the enlightened But the king may lose or stand in fear of losing his health wealth, youth, kingdom &c and this must interfere with his sense of happiness

श्रोत्रियत्वाद्वेदशास्त्रैर्भोगदोषानवेक्षते ।
राजा बृहद्रथो दोषास्तान्गाथाभिरुदाहरत् ॥ २४ ॥

24 The wise man being learned in the scriptures knows the defects inherent in the objects of enjoyment King Brihadratha illustrated these defects by means of parables

देहदोषाश्चित्तदोषान्भोग्यदोषाननेकश ।
शुना वान्ते पायसे नो कामस्तद्वद्विवेकिन ॥ २५ ॥

25 The defects there spoken of are of many kinds and pertain to the body, mind and objects of enjoyment Hence the wise man has as much repugnance for them as one feels to eat the stuff vomitted by a dog

निष्कामत्वे समेप्यत्र राज्ञ साधनसचये ।
दु खमासीद्धाविनाशादतिभीरनुवर्तते ॥ २६ ॥

26 Though with regard to the absence of desire the king and the knower are said to be equal, the king has misery in accumulating objects of enjoyment and is always in fear that his kingly position may come to an end in the future

नोभय श्रोत्रियस्यातस्तदानन्दोऽधिकोऽन्यत ।
गन्धर्वानन्द आशास्ति राज्ञो नास्ति विवेकिन ॥ २७ ॥

27 The knower is free from these two sources of misery and therefore his bliss is superior to that of the king The king may have a desire for the bliss enjoyed by a superior

order of beings known as Gandharvas and the enlightened man has none such

अस्मिन्कल्पे मनुष्य सन्पुण्यपाकविशेषत ।
गन्धर्वत्व समापन्नो मर्त्यगन्धर्व उच्यते ॥ २८ ॥

28 By the ripening of good deeds done in the present life as a man, one may attain to the state of man-Gandharva in this life

पूर्वकल्पे कृतात्पुण्यात्कल्पादावेव चेद्भवेत ।
गन्धर्वत्व तादृशोऽत्र देवगन्धर्व उच्यते ॥ २९ ॥

29 But if as a result of good deeds done in past lives one attains to Gandharva state in the present life, he is known as Deva Gandharva

अग्निष्वात्तादयो लोके पितरश्चिरवासिन ।
कल्पादावेव देवत्व गता आजानदेवता ॥ ३० ॥

30 Agnishvatta and other ancestral spirits dwell for a long time in the world of Pitris (ancestors) If at the beginning of this era they attain to the state of deities, they are known as Ajanadevatas

अस्मिन्कल्पेऽश्वमेधादि कर्म कृत्वा महत्पदम् ।
अवाप्याजानदेवैर्या पूज्यास्ता कर्मदेवता ॥ ३१ ॥

देहदोषाश्चित्तदोषान्भोग्यदोषाननेकश ।
शुना वान्ते पायसे नो कामस्तद्वद्विवेकिन ॥ २५ ॥

25 The defects there spoken of are of many kinds and pertain to the body, mind and objects of enjoyment Hence the wise man has as much repugnance for them as one feels to eat the stuff vomitted by a dog

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दु खमासीद्भाविनाशादतिभीरनुवर्तते ॥ २६ ॥

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गन्धर्वानन्द आशास्ति राज्ञो नास्ति विवेकिन ॥ २७ ॥

27 The knower is free from these two sources of misery and therefore his bliss is superior to that of the king The king may have a desire for the bliss enjoyed by a superior

सर्वकामाप्तिरेषोक्ता यद्वा साक्षिचिदात्मना ।
स्वदेहवत्सर्वदेहेष्वपि भोगानवेक्षते ॥ ३५ ॥

35 Another way to show the same is as follows The witnessing consciousness of the knower looks upon all bodies as he does his own and therefore may be said to enjoy the bliss of all the creatures

The truth explained in this stanza supplies the key to the otherwise inexplicable riddle of the story of Sri Krishna s loose life with damsels Krishna as the king of Yogis continually identifies himself with all creatures Hence their enjoyment is his So long as the world continues, Krishna is engaged in enjoying all objects This is the metaphysical principle which Sukadeva meant to illustrate by the episode of Krishna and his beloved damsels No one therefore can charge Krishna with adultery without charging himself at the same time with it Like stories often occurring in the Vedas, this too, though related in the past tense, must be taken to enforce a metaphysical truth manifesting itself in all the activities of the world in the present and future also The episode in which Krishna is described as assuming the forms of calves and shepherds when they were stolen by Brahma the creator, is meant to illustrate the metaphysical doctrine of creation according to which Brahman becomes the world Thus Bhagavata

31 Those who in this era perform horse sacrifice and other good actions obtain high positions and are fit to be worshipped by Ajanadevatas, become Karma-Devatas

यमाग्निमुख्या देवा स्युर्ज्ञाताविन्द्रबृहस्पती ।
प्रजापतिर्विराट्प्रोक्तो ब्रह्मा सूत्रात्मनामक ॥ ३२ ॥

32 Of the Devas the chief ones are Yama, Agni &c More prominent than these are, Indra and Brihaspati The creator of the worlds is Virat and Brahma has the name Sutratma

सार्वभौमादिसूत्रान्ता उत्तरोत्तरकामिन ।
अवाङ्मनसगम्योयमात्मानन्दस्तत पर ॥ ३३ ॥

33 Beginning with the king and going up to Brahma each desires the condition higher than his own The bliss of self being unspeakable and unthinkable is superior to all the others

तैस्तै काम्येषु सर्वेषु सुखेषु श्रोत्रियो यत ।
निस्पृहस्तेन सर्वेषामानन्दा सन्ति तस्य ते ॥ ३४ ॥

34 The knower may be said to possess the bliss of all creatures because he has no wish to enjoy any of the pleasures derived by them

सर्वकामाप्तिरेषोक्ता यद्वा साक्षिचिदात्मना ।
स्वदेहवत्सर्वदेहेष्वपि भोगानवेक्षते ॥ ३५ ॥

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teems with popular illustrations calculated to bring home to the dull intellects the profound truths of Vedanta

अज्ञस्याप्येतदस्त्येव न तु तृप्तिरबोधत ।
यो वेद सोऽश्नुते सर्वान्कामानित्यब्रवीच्छ्रुति ॥ ३६ ॥

36 Even the ignorant has all this enjoyment in himself (as Witness) but owing to his want of knowledge he has not that contentment which marks the enlightened "He who knows enjoys all these desires" So says scripture

यद्वा सर्वात्मता स्वस्य साम्ना गायति सर्वदा ।
अहमन्न तथान्नादश्चेति साम ह्यधीयते ॥ ३७ ॥

37 The knower always sings of his self pervading everything, singing the sacred hymn "I am the food (object), I am the eater of the food (enjoyer)"

This is another way in which the enlightened enjoys himself

दुःखाभावश्च कामाप्तिरुभे ह्येव निरूपिते ।
कृतकृत्यत्वमन्यच्च प्राप्तप्राप्यत्वमीक्षताम् ॥ ३८ ॥

38 The absence of misery and fulfillment

of desires are thus established The other two forms of contentment naturally follow, Viz, the feeling of having done all that has to be done and of having realised all that has to be realised

उभय तृप्तिदीपे हि सम्यगस्माभिरीरितम् ।
त एवात्रानुसंधेया श्लोका बुद्धिविशुद्धये ॥ ३९ ॥

39 These two have already been well detailed in the section dealing with satisfaction (Tripti) The same verses are to be meditated upon for purifying the mind

ऐहिकामुष्मिकव्रातसिद्ध्यै मुक्तेश्च सिद्धये ।
बहु कृत्य पुराऽस्याभूत्तत्सर्वमधुना कृतम् ॥ ४० ॥

40 Before the dawn of knowledge one has many duties to perform for acquisition of worldly and heavenly pleasures and also with a view to obtain final emancipation But after the dawn of knowledge there is nothing for him to do (as he feels the satisfaction of having done all his duties)

तदेतत्कृतकृत्यत्व प्रतियोगिपुर सरम् ।
अनुसदधदेवायमेव तृप्यति नित्यश ॥ ४१ ॥

41 With the feeling of having done all

that has to be done he unremittingly meditates on Brahman and thereby enjoys supreme bliss

दु खिनोज्ञा ससरन्तु काम पुत्राद्यपेक्षया ।
परमानन्दपूर्णोह ससरामि किमिच्छया ॥ ४२ ॥

42 Miserable and ignorant people engage in worldly affairs with desire for wife, children &c With what desire should I who am full of bliss engage myself in worldly concerns

अनुतिष्ठन्तु कर्माणि परलोकयियासव ।
सर्वलोकात्मक कस्मादनुतिष्ठामि किं कथम् ॥ ४३ ॥

43 Those who wish for pleasure in other worlds perform ordained works What is there for me to do seeing that I identify myself with all that exists

व्याचक्षता ते शास्त्राणि वेदानध्यापयन्तु वा ।
येऽत्राधिकारिणो मे तु नाधिकारोऽक्रियत्वत ॥ ४४ ॥

44 Those who are authorised to study scriptures and recite Vedas may do so I am actionless and therefore no Vedic injunctions can bind me

निद्राभिक्षे स्नानशौचे नेच्छामि न करोमि च ।
द्रष्टारश्चेत्कल्पयन्ति किं मे स्यादन्यकल्पनात् ॥ ४५ ॥

45 Really speaking, I do not wish for sleep or food and I do not perform the acts of bathing and cleaning If you say that others attribute such actions to me what harm can such attribution do to me ?

गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना ।
नान्यारोपितसंसारधर्मानेवमहं भजे ॥ ४६ ॥

46 A bush of Abrus may be supposed to be on fire by a distant on looker but there is no real burning of the tree Similarly if others attribute worldly qualities to me, I am not affected by them

शृण्वन्त्वज्ञाततत्त्वास्ते जानन्कस्माच्छृणोम्यहम् ।
मन्यन्तां संशयापन्ना न मन्येऽहमसंशयः ॥ ४७ ॥

47 Those unacquainted with the nature of Brahman may enquire into the teachings of scriptures Why should I who have self-knowledge listen to such things ? Those that have any doubts may meditate on Brahmic nature but I who have no doubts will not do so

विपर्यस्तो निदिध्यासेत्किं ध्यानमविपर्यये ।
देहात्मत्वविपर्यासं न कदाचिद्भजाम्यहम् ॥ ४८ ॥

48 He who has conflicting ideas regarding the nature of Brahman may have recourse to contemplation to get rid of such ideas What is the use of contemplation to me free as I am from conflicting ideas? I never identify the body with Brahman

अहं मनुष्य इत्यादिव्यवहारो विनाप्यमुम् ।
विपर्यासं चिराभ्यस्तवासनातोऽवकल्पते ॥ ४९ ॥

49 Though I am free from such conflicting ideas I may speak of myself as a man in worldly affairs from force of habitual impressions of past deeds continued for a long time

आरब्धकर्मणि क्षीणे व्यवहारो निवर्तते ।
कर्माक्षये त्वसौ नैव शाम्येद्ध्यानसहस्रतः ॥ ५० ॥

50 Being concerned in worldly affairs will only cease when the fructescent works are exhausted But as long as the result of such works are being enjoyed no amount of contemplation repeated a thousand times will have any effect (in overcoming worldly transactions)

विरलत्व व्यवहृतेरिष्ट चेद्ध्यानमस्तु ते ।
अबाधिका व्यवहृतिं पश्यन्ध्यायाम्यहं कुत ॥ ५१ ॥

51 If you wish to resort to contemplation for avoiding being engaged in worldly concerns, you may do so but what is the use of contemplation to me seeing that I am not distracted by worldly affairs ?

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।
विक्षेपो वा समाधिर्वा मनस स्याद्विकारिण ॥ ५२ ॥

52 I have no mental distraction and so there is no enlightened reflection for me, both these pertaining to the changeable mind

नित्यानुभवरूपस्य को मेऽत्रानुभव पृथक् ।
कृत कृत्य प्रापणीय प्राप्तमित्येव निश्चय ॥ ५३ ॥

53 Where can I have any other experience seeing that I am of the nature of the sum-total of all experiences in this universe I am certain that all that has to be done has been done and all that has to be got has been obtained

व्यवहारो लौकिको वा शास्त्रीयो वान्यथापि वा ।
ममाकर्तुरलेपस्य यथारब्ध प्रवर्तताम् ॥ ५४ ॥

54 To me who am neither an actor nor an enjoyer it does not matter, what, fructescent works may bring about by way of engaging me in worldly concerns in accordance with or against scriptural injunctions

अथवा कृतकृत्योपि लोकानुग्रहकाम्यया ।
शास्त्रीयेणैव मार्गेण वर्तेहं का मम क्षति ॥ ५५ ॥

55 Although everything that has to be done has been done by me, if with the intention of doing good to the world, I choose to engage in ways ordained by scriptures it does no harm to me

देवार्चनस्नानशौचभिक्षादौ वर्तता वपु ।
तार जपतु वाक्तद्वत्पठत्वाम्नायमस्तकम् ॥ ५६ ॥

56 Let the body be engaged in the worship of God, bathing, preserving cleanliness, begging for food &c and let the organ of speech be engaged either in reciting Pranava (Om) or studying Vedantic works

विष्णु ध्यायतु धीर्यद्वा ब्रह्मानन्दे विलीयताम् ।
साक्ष्यहं किंचिदप्यत्र न कुर्वे नापि कारये ॥ ५७ ॥

57 Let the intellect meditate on Vishnu or become immersed in Brahmic felicity Being a mere witness in these matters, I do nothing whatever nor cause anything to be done

कृतकृत्यतया तृप्त प्राप्तप्राप्यतया पुन ।
तृप्यन्नेव स्वमनसा मन्यतेऽसौ निरन्तरम् ॥ ५८ ॥

58 Having done all that has to be done and got all that has to be obtained, he feels satisfied and is always engaged in thinking as follows

धन्योह धन्योहं नित्य स्वात्मानमञ्जसा वेद्मि ।
धन्योहं धन्योह ब्रह्मानन्दो विभाति मे स्पष्टम् ॥

59 I am supremely blessed in having a direct knowledge of Brahman and in having Brahmic felicity plain to me

धन्योह धन्योह दु ख सासारिक न वीक्षेद्य ।
धन्योह धन्योह स्वस्याज्ञान पलायित क्वापि ॥ ६० ॥

60 I am supremely blessed for I do not feel the miseries of worldly affairs and all my ignorance has fled, I know not whither

ब्रह्मानन्दाभिधे ग्रन्थे चतुर्थोऽध्याय ईरित ।
विद्यानन्दस्तदुत्पत्तिपर्यन्तोभ्यास इष्यताम् ॥ ६५ ॥

इति विद्यानन्दप्रकरणम् ॥

65 In this fourth chapter of the section dealing with Brahmic bliss is described the bliss of knowledge Till that knowledge arises one should be engaged in the practice (of listening to the scriptures, of considering them properly in mind and of meditating on them)

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किंचित् ।
धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्य संपन्नम् ॥ ६१ ॥

61 I am supremely blessed for I know of nothing that remains to be done by me I have realised all that one can wish for

धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेल्लोके ।
धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनर्धन्यः ॥

62 I am supremely blessed as there is no earthly felicity to be compared with my bliss and as nothing more is wanting to my bliss

अहो पुण्यमहो पुण्यं फलितं फलितं दृढम् ।
अस्य पुण्यस्य संपत्तेरहो वयमहो वयम् ॥ ६३ ॥

63 Oh how completely my merits have had their rich reward ! Oh blessed me !

अहो शास्त्रमहो शास्त्रमहो गुरुरहो गुरुः ।
अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥ ६४ ॥

64 Oh scriptures how true ! Oh teacher how merciful ! Oh enlightenment how blissful ! and Oh bliss how endless !

ब्रह्मानन्दाभिधे ग्रन्थे चतुर्थोऽध्याय ईरित ।
विद्यानन्दस्तदुत्पत्तिपर्यन्तोभ्यास इष्यताम् ॥ ६५ ॥

इति विद्यानन्दप्रकरणम् ॥

65 In this fourth chapter of the section dealing with Brahmic bliss, is described the bliss of knowledge Till that knowledge arises one should be engaged in the practice (of listening to the scriptures, of considering them properly in mind and of meditating on them)

SUMMARY OF CHAPTER XIV

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Bliss of knowledge is a modification of intellectual peration It is of four kinds (1) absence of sorrow 2) fulfilment of desires (3) satisfaction arising from ccomplishment of all deeds that have to be done, and 4) realisation of all that has to be realised The illu ory identification of the supreme self with the gross, ubtle and causal bodies gives rise to objects of enjoy ient The enjoyer identifying himself with the body esires objects of enjoyment for his own gratification and auses misery to his three bodies The miseries ffecting the gross body are various diseases due to the ifferences in the bodily temperament Desires and assions affect the subtle body and the seed of gross and ubtle bodies is in the causal body One who has come o realise the Self by discriminating Self from non self oes not perceive any real object of enjoyment and herefore there is nothing left for him to desire When he Jiva is recognised in the unchangeable Kootastha here is no enjoyer and no room for bodily affections nd hence follows absence of sorrow The knower ttains all desires at once and will at one and the same me enjoy all grades of bliss from the bliss of an mperor to that of Brahma the creator, as described in he Taittereya Upanishad Moreover the witnessing

Consciousness of the enlightened knower, looks upon all bodies as he does his own and therefore he may be said to enjoy the bliss of all the creatures When there is no sorrow and when all desires are fulfilled, there must follow the feeling of satisfaction that all that has to be done has been done No Vedic injunctions or prohibitions can bind the knower as he has risen superior to them all Whatever he may be seen to be doing is merely due to the fructifying karma which is exhausting itself By realising Brahman, the knower has realised all that has to be realised and there is nothing left for him to accomplish

CHAPTER XV

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॥ आनन्दप्रकरणम् ॥

अथात्र विषयानन्दो ब्रह्मानन्दांशरूपभाक् ।
निरूप्यते द्वारभूतस्तदंशत्वं श्रुतिर्जगौ ॥ १ ॥

1 In this section is described the bliss to be derived from material objects, which is preliminary to and part and parcel of Brahmic bliss

एषोऽस्य परमानन्दो योऽखण्डैकरसात्मक ।
अन्यानि भूतान्येतस्य मात्रामेवोपभुञ्जते ॥ २ ॥

2 Scripture teaches material bliss to be a part of Brahmic bliss in the following passage " This supreme bliss is impartite and is one with Brahman Other creatures enjoy only a mere trace of this bliss "

शान्ता घोरास्तथा मूढा मनसो वृत्तयस्त्रिधा ।
वैराग्य क्षान्तिमौदार्यमित्याद्या शान्तवृत्तय ॥ ३ ॥

3 Material operations are of three kinds alm (Satvic), active (Rajasic) and ignorant Tamasic) Calm Satvic operations are renunciation, generosity, uprightness &c

तृष्णा स्नेहो रागलोभावित्याद्या घोरवृत्तय ।
संमोहो भयमित्याद्या कथिता मूढवृत्तय ॥ ४ ॥

4 Active Rajasic operations are desire, ttachment to objects, greediness, coveting nother's property &c and the ignorant Tamasic operations are said to be folly, fear &c

वृत्तिष्वेतासु सर्वासु ब्रह्मणश्चित्स्वभावता ।
प्रतिबिम्बति शान्तासु सुख च प्रतिबिम्बति ॥ ५ ॥

5 The consciousness of Parabrahma is reflected in all these operations When reflected in calm Satvic operations, bliss of Brahman is additionally manifested

रूप रूप बभूवासौ प्रतिरूप इति श्रुति ।
उपमा सूर्यकेत्यादि सूत्रयामास सूत्रकृत् ॥ ६ ॥

6 (The Katha Upanishad says that) "the supreme Self came to have numerous forms as he has entered into all bodies" Vyasa the

writer of Brahma Sutras gives the illustration of the sun being reflected in vessels of water and appearing to be of many forms

एक एव हि भूतात्मा भूते भूते व्यवस्थित ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ ७ ॥

7 Another Vedic passage says that though the supreme Self is one, he appears to be many as he is seen in all bodies like the one moon reflected in several jars of water

जले प्रविष्टश्चन्द्रोयमस्पष्ट कलुषे जले ।
विस्पष्टो निर्मले तद्वद्द्वेधा ब्रह्मापि वृत्तिषु ॥ ८ ॥

8 The reflection of the moon in water is dim if the water is dirty and clean if water is pure Thus Brahman appears to be two-fold according to the modification of the mind

घोरमूढासु मालिन्यात्सुखांशश्च तिरोहित ।
ईषन्नैर्मल्यतस्तत्र चिदशप्रतिबिम्बनम ॥ ९ ॥

9 As the operations of Rajas and Tamas are impure, the blissful part of Brahman is hidden and only the conscious part is reflected, because there is a little bit of purity in them

यद्वाऽपि निर्मले नीरे वह्नेरौष्ण्यस्य सङ्क्रम ।
न प्रकाशस्य तद्वत्स्याचिन्मात्रोद्भूतिरेव च ॥ १० ॥

10 Or, clear water may be heated but it does not give out light Similarly in Rajasic and Tamasic operations, consciousness only is reflected

काष्ठे त्वौष्ण्यप्रकाशौ द्वावुद्भव गच्छतो यथा ।
शान्तासु सुखचैतन्ये तथैवोद्भूतिमाप्नुत ॥ ११ ॥

11 In a piece of dry wood both heat and light are developed Similarly in Satvic operations both bliss and consciousness arise

वस्तुस्वभावमाश्रित्य व्यवस्था तूभयो समा ।
अनुभूत्यनुसारेण कल्प्यते हि नियामकम् ॥ १२ ॥

12 In the case of both the illustrations (Viz, firewood &c) and the thing illustrated (Satvic operations &c,) the remark that has been made above is based on the nature of things and therefore the cause is determined according to experience

न घोरासु न मूढासु सुखानुभव ईक्ष्यते ।
शान्तास्वपि क्वचित्कश्चित्सुखातिशय ईक्ष्यताम् ॥ १३ ॥

writer of Brahma Sutras gives the illustration of the sun being reflected in vessels of water and appearing to be of many forms

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10 Or, clear water may be heated but it does not give out light Similarly in Rajasic and Tamasic operations, consciousness only is reflected

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शान्तासु सुखचैतन्ये तथैवोद्भूतिमाप्नुत ॥ ११ ॥

11 In a piece of dry wood both heat and light are developed Similarly in Satvic operations both bliss and consciousness arise

वस्तुस्वभावमाश्रित्य व्यवस्था तूभयो समा ।
अनुभूत्यनुसारेण कल्प्यते हि नियामकम् ॥ १२ ॥

12 In the case of both the illustrations (Viz, firewood &c) and the thing illustrated (Satvic operations &c,) the remark that has been made above is based on the nature of things and therefore the cause is determined according to experience

न घोरासु न मूढासु सुखानुभव ईक्ष्यते ।
शान्तास्वपि क्वचित्कश्चित्सुखातिशय ईक्ष्यताम् ॥ १३ ॥

13 We see no bliss in the operations of Rajas and Tamas In the operations of Satva we see more or less of happiness experienced

गृहक्षेत्रादिविषये यदा कामो ` दा ।
राजसस्यास्य कामस्य घोरत्वात्तत्र नो सुखम् ॥ १४ ॥

14 When a desire arises for houses, lands &c it is due to the operations of active Rajas and hence there can be no happiness in it

सिध्येन्न वेत्यस्ति दु खमसिद्धौ तद्विवर्धते ।
प्रतिबन्धे भवेत्क्रोधो द्वेषो वा प्रतिकूलत ॥ १५ ॥

15 The state of suspense preceding their acquisition is itself a misery Not acquiring them increases the misery Any obstacle in the way of acquiring them causes anger and any hostility encountered in acquiring them creates enmity

अशक्यश्चेत्प्रतीकारो विषाद स्यात्स तामस ।
क्रोधादिषु महद्दु ख सुखशङ्कापि दूरत ॥ १६ ॥

16 If the hostility is too great to be overcome, it causes quarrel which is born of Tamas Anger and others are productive of

much misery One cannot even dream of their causing happiness

काम्यलाभे हर्षवृत्तिः शान्ता तत्र महत्सुखम् ।
भोगे महत्तर लाभप्रसक्तावीषदेव हि ॥ १७ ॥

17 When the desired object is acquired there ensues calmness of mind which gives rise to much joy If the object is enjoyed the joy is all the greater Even the prospect of getting the desired object causes some happiness

महत्तम विरक्तौ तु विद्यानन्दे तदीरितम् ।
एव क्षान्तौ तथौदार्ये क्रोधलोभनिवारणात् ॥ १८ ॥

18. Renunciation of objects of enjoyment causes the greatest happiness as described in the chapter treating of bliss of knowledge Being devoid of anger and greed, forgiveness and generosity are also sources of happiness

यद्यत्सुख भवेत्तत्तद्ब्रह्मैव प्रतिबिम्बनात् ।
वृत्तिष्वन्तर्मुखास्वस्य निर्विघ्न प्रतिबिम्बनम् ॥ १९ ॥

19 Whatever happiness is caused, that is the reflection of Brahmic bliss When the mental operations are directed inwards, the reflection of bliss comes unobstructed

सत्ता चितिः सुखं चेति स्वभावा ब्रह्मणस्त्रयः ।
मृच्छिलादिषु सत्तैव व्यज्यते नेतरद्द्वयम् ॥ २० ॥

20 Existence, consciousness and bli
form the three-fold nature of Brahman I
objects like clay, stone &c only existence i
manifested and not the other two

सत्ता चितिर्द्वयं व्यक्तं धीवृत्त्योर्घोरमूढयोः ।
शान्तवृत्तौ त्रयं व्यक्तं मिश्रं ब्रह्मेत्थमीरितम् ॥ २१ ॥

21 In Rajasic and Tamasic operations of
the intellect, existence and consciousness are
manifested In the tranquil Satvic operations
all the three are revealed Thus is described
Brahman associated with the phenomenal
universe

अमिश्रं ज्ञानयोगाभ्यां तौ च पूर्वमुदीरितौ ।
आद्येऽध्याये योगचिन्ता ज्ञानमध्याययोर्द्वयोः ॥ २२ ॥

22 The Brahman devoid of phenomena
can be comprehended by knowledge and Yoga
The latter has been dealt with in the 11th chapter
and the former in the two subsequent chapters

असत्ता जाड्यदुःखे द्वे मायारूपं त्रयं त्विदम् ।
असत्ता नरशृङ्गादौ जाड्यं काष्ठशिलादिषु ॥ २३ ॥

23 Non-existence, want of consciousness and misery form the nature of Maya Non-existence is understood in connection with such things as a man's horn Want of consciousness in wood, stone &c

घोरमूढधियोर्दुःखमेव माया विजृम्भिता ।
शान्तादिबुद्धिवृत्त्यैक्यान्मिश्र ब्रह्मेति कीर्तितम् ॥ २४ ॥

24 And misery in Rajasic and Tamasic operations Thus is Maya prevalent everywhere Brahman is said to be united with manifested universe when identified with mental operations controlled by Satva, Rajas and Tamas

एव स्थितेऽत्र यो ब्रह्म ध्यातुमिच्छेत्पुमानसौ ।
नृशृङ्गादिमुपेक्षेत शिष्टं ध्यायेद्यथायथम् ॥ २५ ॥

25 Such being the characteristics of Brahman and Maya a person wishing to contemplate on Brahman should ignore non-existing objects e g, a man's horn and fix his attention on the others (which have existence)

शिलादौ नामरूपे द्वे त्यक्त्वा सन्मात्रचिन्तनम् ।
त्यक्त्वा दुःख घोरमूढधियो सच्चिद्विचिन्तनम् ॥२६॥

26 Ignoring names and forms in objects e g, stone, one should think of existence only Ignoring the misery connected with Rajasic and Tamasic operations, one must think of existence and consciousness

शान्तासु सच्चिदानन्दास्त्रीनप्येव विचिन्तयेत् ।
कनिष्ठमध्यमोत्कृष्टास्तिस्रश्चिन्ता क्रमादिमा ॥ २७ ॥

27 In the tranquil Satvic operations all the three viz, existence, consciousness and bliss should be contemplated Thus the three kinds of contemplations are classed as inferior, middling and superior

मन्दस्य व्यवहारेपि मिश्रब्रह्मणि चिन्तनम् ।
उत्कृष्टं वक्तुमेवात्र विषयानन्द ईरित ॥ २८ ॥

28 The bliss arising from material objects is described as being very good for persons of dull intellect engaged in worldly affairs, because it is the contemplation of Brahman associated with phenomenal universe

Here the purpose of this chapter is clearly indicated viz, to point out the method of meditation which is best suited for common persons that are engaged

in worldly concerns i e, for those that are not qualified to meditate on the attributeless Brahman

औदासीन्ये तु धीवृत्ते शैथिल्यादुत्तमोत्तमम् ।
चिन्तनं वासनानन्दे ध्यानमुक्तं चतुर्विधम् ॥ २९ ॥

29 To meditate on Brahman in the indifferent state of the mind when it is full of impressions of Brahmic bliss and when the operations of the intellect are at a minimum, is the best of the methods of meditation. Thus 4 kinds of Brahmic contemplation have been described

न ध्यानं ज्ञानयोगाभ्यां ब्रह्मविद्यैव सा खलु ।
ध्यानेनैकाग्र्यमापन्ने चित्ते विद्या स्थिरीभवेत् ॥ ३० ॥

30 What has been said here is not to be confounded with the meditation merely for the sake of mental discipline On the other hand knowledge and Yoga treated of before, form the subject of this chapter also, for here too is knowledge of Brahman dealt with Meditation however is serviceable, as a person who has attained to fixity of attention thereby, will be competent afterwards for uninterrupted realisation of Brahman

विद्याया सच्चिदानन्दा अखण्डैकरसात्मताम् ।
प्राप्य भान्ति न भेदेन भेदकोपाधिवर्जनात् ॥ ३१ ॥

31 In the state of profound knowledge, existence, consciousness and bliss appear blended into one single whole The differentia being absent, distinctions are not seen

शान्ता घोरा शिलाद्याश्च भेदकोपाधयो मता ।
योगाद्विवेकतो वैषामुपाधीनामपाकृति ॥ ३२ ॥

32 The associates are tranquil Satvic operations, Rajasic operations and objects like stone &c Either through Yoga or discrimination it is possible to do away with associates

निरुपाधिब्रह्मतत्त्वे भासमाने स्वयप्रभे ।
अद्वैते त्रिपुटी नास्ति भूमानन्दोऽत उच्यते ॥ ३३ ॥

33 In the self-luminous, conscious, associateless, secondless Brahmic nature, there is absence of the triad of knower, knowledge and known That is known as Brahmic bliss

ब्रह्मानन्दाभिधे ग्रन्थे पञ्चमोऽध्याय ईरित ।
विषयानन्द एतेन द्वारेणान्त प्रविश्यताम् ॥ ३४ ॥

34 In this fifth chapter of the section dealing with Brahmic bliss is described the bliss resulting from objects Objective bliss is the door to Bliss of Brahman

प्रीयाद्धरिर्हरोनेन ब्रह्मानन्देन सर्वदा ।
पायाच्च प्राणिन सर्वान्स्वाश्रिताञ्छुद्धमानसान् ॥१५॥

इति विषयानन्दप्रकरणम् ॥

35 May the Supreme Iswara of the nature of Hari and Hara be eternally pleased with the enjoyment of Brahmic Bliss, and may he always protect all creatures who have taken refuge in him and who have pure minds

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SUMMARY OF CHAPTER XV

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Here is pointed out the method of meditation which is best suited for common persons who are engaged in worldly concerns, that is to say for those that are not qualified to meditate on the attributeless Brahman The bliss derived from material objects is preliminary to and part and parcel of Brahmic bliss Mental operations are of three kinds, calm (satvic) active (Rajas) and ignorant (Tamasic) Calm Satvic operations are renunciation, generosity, uprightness &c, Active Rajasic operations are desire, attachment to objects, greediness, coveting another's property &c, The ignorant Tamasic operations are folly, fear &c Brahmic consciousness is reflected in all the three kinds of operations When reflected in Satvic operations bliss is additionally manifested As Rajasic and tamasic operations are impure, the blissful aspect of Brahman is hidden and only the consciousness is reflected It is a matter of common experience that desire for objects always gives rise to misery Attachment to an object creates desire which gives rise to anger, if there is any obstacle to the fulfillment of desire Anger gives rise to enmity and enmity to quarrel which is simply misery When the desired object is obtained and enjoyed, there is some happiness which after all is only short lived as

one desire leads to another Whatever happiness is caused, it is a reflection of Brahmic bliss When the mental operations are turned inwards the reflection of bliss comes unobstructed In objects like clay, stones &c, only existence is manifested In Rajasic and Tamasic operations of intellect, existence and conscious ness are manifested In the tranquil Satvic operations, existence, consciousness and bliss are all revealed Thus is described Brahman associated with phenomenal universe Maya is of the nature of non existence, want of consciousness and misery The objects of the universe should be thought of as manifesting either one, two or three of the Brahmic indications To meditate on Brahman in the indifferent state of the mind, when it is full of the impressions of Brahmic bliss and when the operations of the intellect are at a minimum, is the best of the methods of meditation In the self lumin ous, conscious, associateless and secondless Brahmic nature, there is an absence of the triad of knower, knowledge and known That is spoken of as Brahmic bliss

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ERRATA

PAGE	STANZA	LINE				
64	79	1	for	"Thereefold"	read	"Threefold"
65	82	5	,,	"Souud"	,,	"Sound"
65	83	2	,,	"अव्यक्त"	,,	"अव्यक्त"
71		1	,,	"consistitute"	,,	"constitute'
113	32	6	,,	"Exist"	,,	"Exists"
114	33	8&9	,,	"Emancipapa ted"	,,	"Emancipa ted"
135		last line	,,	"refers"	,,	"refers to'
158	58	1	,,	"तार्थैर्की"	,,	"तार्किका"
173		1	,,	"differntiated'	,,	"differen tiated"
193	155	2	,,	"though"	,,	"through'
214	215	2	,,	"भ्रान्ते"	,,	"भ्रान्तै"
287	91	8	,,	"coutrary"	,,	"contrary'
308	148	1	,,	"objcts"	,,	"objects"
313	162		,,	"निच्छन्तौ"	,,	"निच्छन्तो"
326	198		,,	"याज्ञा"	,,	"याज्ञ"
337	232		,	"कुटम्बि"	,,	"कुटुम्बि"
372		last line	,,	"tate"	,,	"state"
399	69	5	,,	"ofrm"	,,	"form"
427	68		,	"अनन्द"	,,	"आनन्द"
440	107		,,	"नाम्ययो"	,,	"नान्ययो"